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"The hearts of the children shall turn to the fathers."

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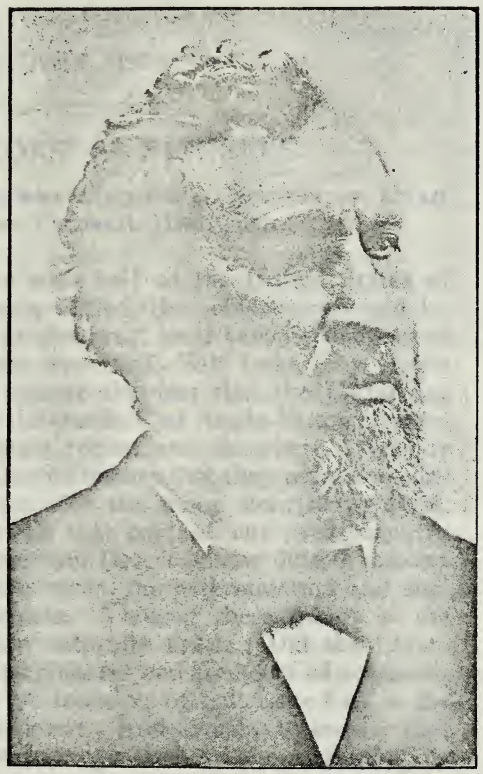

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THE "MORMONS" AS PIONEERS.

By Andrew Jenson, President Historical Society of Utah and Assistant Church Historian.

As years roll on, and the west half of the United States of America becomes more thickly settled, the achievements and labors of the early pioneers of the great west become matters of vital importance, and no one who visits Salt Lake City at the present time can afford to ignore the fact that the Latter-day Saints were the first to raise the standard of Anglo-Saxon civilization in the great intermountain region and elsewhere. Nobody dare dispute the fact in the face of history that they were also eminently successful as pioneers, for the many flourishing cities, towns and villages with which that part of our great country once known as the Great American Desert is now dotted, testifies abundantly of the energy, the union, the determination and success of the "Mormon" pioneers. Viewing these things in the light of history, the question naturally arises: Did the "Mormons" have any experience as pioneers and founders of commonwealths before they became the founders of Salt Lake City in the heart of the great American desert. Endeavoring to answer that question it becomes necessary to go back to the beginning of "Mormon" history.

Nearly everybody knows that the Church of Jesus Christ of Latter-day Saints was organized as a religious body in 1830 in the western part of the State of New York, but it may not be so well known that said Church was only about a year old when the members of that organization commenced their labors as pioneers of the west. In the month of June, 1831, Joseph Smith with a small body of men left the little village of Kirtland, Ohio, as missionaries, for the western boundary of the United States, four men of the community having preceded them there in the beginning of the same year. Arriving in Jackson County, Mo., in July, 1831, Joseph Smith and his companions, together

with a number of families known in Church history as the Colesville branch, commenced operations as a colonizing community immediately east of where Kansas City now stands. There those eastern people had quite an experience in establishing what we may term a Yankee colony in a Slave-holding state of the Union. They practically became the first farmers without slave labor in that part of our great country and in a remarkably short time they had a prosperous colony numbering about twelve hundred people. In this colony was established a printing office which at the time of its establishment was 120 miles further west than any other printing office in the United States. The "Mormons" also opened a successful store, built one or more mills and opened up a number of flourishing farms on lands which they bought from the United States govermene for $1.25 an acre.

I am not in this article dealing with the causes leading to the breaking up of this first "Mormon" settlement in Missouri, but will simply state that the colony only existed about two and one-half years, when differences arose between them and some of the older settlers (who were nearly all slave holders) and the "Mormons" who, being eastern people, were mostly Abolitionists, but the year 1833 witnessed the exodus of the "Mormons" from Jackson County.

Their next experience as colonizers was on the flat lands lying adjacent to the Missouri River and some of its tributaries on the opposite side of the Missouri, mainly in Clay County, Mo. There the "Mormons" again gained experience as pioneers and were successful in turning the flat low lands in that part of the country into fruitful fields. Much of their success there as well as in Jackson County and also their future homes elsewhere must be ascribed to their unity and that co-operation which is based upon brotherly love and mutual help.

The experience of the Latter-day Saints in Clay County only lasted about three years, when it became necessary, in order to avoid trouble with their less industrious neighbors, for them to move out into an open prairie country, lying about sixty miles in a northeasterly direction from Liberty, Clay County. Those who were anxious to have them move promised that if they would be satisfied with that prairie country, where only a very few people had settled up to that time, they could have a country organization of their own. It seems that up to that time the early inhabitants of Missouri had avoided the cultivation of prairie land, believing that only such parts of the country which were fertilized by the falling leaves of trees growing adjacent to the Missouri and its tributaries were rich and productive enough to warrant the husbandman putting his plow into the ground, but the "Mormon" community, as soon as they had located in what soon afterwards became Caldwell County, Mo., proved to the rest of the inhabitants that the prairies were not useless, but that

good crops could be raised on these with careful cultivation. The consequence was that the "Mormon" community was more successful in Caldwell County, and also in some of the adjacent counties, than they hitherto had been elsewhere, for soon the community grew from 1200 souls to as many thousands and a promising town called Far West which reached the 2000 mark so far as inhabitants were concerned was founded on the prairies of Caldwell, and the community found itself gaining rapidly in wealth and comforts.

In the meantime another faction of the Church had experiences as pioneers in Ohio, not far from where the city of Cleveland now stands. Early in 1831 a number of the Saints located in a little insignificant hamlet containing only a mill, a store and a few farm houses, but soon they built a city containing about 1500 inhabitants with a beautiful Temple in the midst of it. In this connection it may therefore be said that the "Mormons" became the pioneer temple builders in North America, aside from masonic temples, so called, and other houses of worship. This settlement known as Kirtland, Ohio, did not continue in the hands of the Latter-day Saints more than about seven years, as complications arose, and it became necessary in 1838 for the bulk of the people to vacate, leaving their temple and improvements behind, and migrate to Missouri, about a thousand miles further west.

In the meantime trouble also arose between the "Mormons" and the other settlers in Missouri. I am not here dealing with the causes of this trouble, but I venture to say, that jealousy based upon the fact that the "Mormons" seemed to be more prosperous than their neighbors were at the bottom of it, and yet, it must be remembered that the religion of the Latter-day Saints was in many respects so different from that of many of their neighbors that persecutions on that ground easily arose, though the "Mormons" from the beginning had adopted as their slogan "to mind their own business." Suffice it to say that the early part of 1839 found the Saints to the number of about 12,000 driven into exile, after a number of their people had been murdered, much of their property destroyed and nearly all the rest confiscated. On this occasion, the Saints, instead of turning their faces westward, traveled about two hundred miles eastward in order to get out of the state of Missouri, the so-called exterminating order of Governor Lilburn W. Boggs having been issued recommending either extermination or expulsion.

In the little town of Quincy, Ill., the exiled Saints found temporary shelter, the people of Quincy treating them most kindly and taking immediate steps to relieve them of temporary wants.

But as the "Mormons" could never consent to live on charity, or to receive aid when there was a possibility of them helping themselves, they immediately fell back upon their former tac-

tics as colonizers. About fifty miles from Quincy, up the Mississippi River, a little village known as Commerce had been founded some years before by eastern people who came there well supplied with money and property to found a settlement in the west, but the place being very unhealthy these people instead of building up a town on the banks of the Mississippi river built up a good sized graveyard on the slope of a hill. The facts were these that the place was so marshy and swampy that the inhabitants were nearly all taken with malaria, mostly fever and ague, and the mortality in consequence was very great indeed. Hence, when the Saints through a committee appointed for the purpose investigated conditions for buying land upon which to locate another settlement they found the few people left at Commerce willing to sell on easy terms, and the consequence was that the "Mormons" located in that beautiful bend of the Mississippi River in Hancock County, Ill., where they in the course of six years built up Nauvoo, the beautiful, and that too in the days of their poverty, plucked and peeled as they were on account of their sufferings and persecutions in Missouri. Yet the facts are these that where the comparatively wealthy people from the east could not build up the village of Commerce, these persecuted "Mormons", through their union of toil and systematic labor, built up a city which, when it flourished the most, had about 20,000 inhabitants. The city contained a beautiful temple, a number of manufacturing establishments, public buildings, a printing office and many substantial private residences. Here the "Mormons" had experiences as pioneers to drain swamps and turn them into fruitful fields and to take other steps for improving conditions until, according to the statement of the late George A. Smith, Nauvoo became as healthy as any other place in Illinois. Joseph the Prophet, the "Mormon" leader and the founder of the Church, took a most active part in the building of Nauvoo which as years rolled on became a most endearing spot to him. This is exemplified by a remark he made when he left Nauvoo the last time alive to go to Carthage. When he had gone as far as the Temple he turned around and looked with admiration upon that building and then upon the city at large, remarking: "This is the loveliest place and the best people under the heavens; little do they know the trials that await them." His bosom friend John Taylor, in his beautiful composition known as "The Seer," in referring to Joseph Smith and Nauvoo, says:

> "The Saints, the Saints, his only pride,
> For them he lived, for them he died.
> Their joys were his, their sorrows too:
> He loved the Saints, he loved Nauvoo."

It was not only Joseph Smith who thus loved Nauvoo and its

people, but that beautiful place became the pride of all its inhabitants. Many years ago, when I first became acquainted with the inhabitants of this intermountain country and when many early Church veterans were yet alive, I often, in my endeavors to elicit from them historical information concerning early pioneer days, listened for hours to some of those Nauvoo Saints relating incidents connected with that city; and while they were telling of their thrilling experiences there and their associations with the Prophet Joseph, I would in many instances notice the tears coursing their way down their weather-beaten cheeks, as the pleasant or sad memories of the past touched their hearts.

After what I have said it will readily be seen that the Latter-day Saints had much experience as pioneers, founders of settlements and city builders before they came to these mountains, and these experiences indeed stood them well in hand when it fell to their lot to found this beautiful city in these Rocky Mountains.

It is a well known fact that the Saints were driven away from Illinois in 1846, after they had witnessed the murder of their Prophet and Patriarch and a number of others by the hands of mobs. Early in February of that year (1846), the exodus of about 25,000 people commenced by the advance guard crossing the Mississippi river and forming a temporary encampment on Sugar Creek, Lee county, Iowa. Thence the journey westward was continued through the southern counties of Iowa to the Missouri river, a distance of about three hundred miles, and here again the "Mormons" became pioneers in founding such settlements as Garden Grove, Mt. Pisgah, Kanesville (the present Council Bluffs), and quite a number of smaller settlements, in southwestern Iowa. If our socialistic friends want to give an illustration of what true Socialism, based on brotherly love, can accomplish, then let them read the history of the "Mormons" after their expulsion from the state of Illinois, and also of their movements after their arrival in the Rocky Mountains. Let them post themselves as to how the advance companies of what was termed the camps of Israel, planted and sowed grain and vegetables at Garden Grove, Mt. Pisgah, etc., for the later companies of their co-religionists to reap the harvest. Let them read also of the covenant entered into by the "Mormons" in Missouri in 1839 when the better-to-do members of the community pledged themselves to spend their last dollar in assisting their fellow-sufferers to leave the state of Missouri. By what I have now written it will be seen that the Saints were practically the pioneer settlers in certain parts of Iowa, this being particularly the case in Pottawattamie couny in that state.

It was the intention, when the exodus from Nauvoo was commenced in 1846, that the advance companies of the "Mormons" should arrive in the Rocky Mountains that year; but when the first companies had reached the Missouri river a call came from the United States government for five hundred men to be raised

among the "Mormons" to participate in the war, which had broken out between the United States and Mexico. This delayed the settlement of Salt Lake valley one year, for instead of going to the mountains in 1846 the Saints, after the Battalion had left, found it necessary to locate a temporary settlement on the west bank of the Missouri river, which became known as Winter Quarters. This meant that the "Mormons" became the first actual white settlers in what is now the state of Nebraska, for up to that time that part of our great country now included in said state had been in the hands of the Omahas, Pawnees, Sioux and other Indian tribes, and not only were the Saints the founders of that first settlement in Nebraska, Winter Quarters, where the little city of Florence now sands, but they also took an active part a few years later in founding the city of Omaha where a "Mormon" elder (Jos. E. Johnson) published the first newspaper ("The Omaha Bee") ever published in that city.

I now revert to the Mormon Battalion which left the Pottawattamie country in Iowa in July, 1846, and marched to Fort Leavenworth. Thence the real journey to California was commenced, and after traveling as far as Santa Fe, New Mexico, it was discovered that a number of families who had accompanied the Battalion that far were not able to undertake the other half of the journey to California which led through dry and trackless deserts; hence it was decided that those families, together with a number of the soldiers who during the first half of the journey had shown signs of not being as strong as some of their companions, should change their course of travel, and instead of continuing to California go north and winter on the Arkansas river. This meant that the "Mormons" also became the first Anglo-Saxon settlers in what is now the enterprising state of Colorado, and it was not only these soldiers and "Mormon" families who wintered at what is now the city of Pueblo in Colorado, but a number of Saints who had left the Southern States in 1846 with the intention of joining the pioneers on their journey to the Rocky Mountains that year were compelled to winter with the detachment of the Battalion, as the pioneers (as stated) did not proceed to the mountains till 1847.

The following is culled from Capt. James Brown's account of his detachment (sick detachment) of the Mormon Battalion who spent the winter of 1846-47 at Pueblo:

"When the Mormon Battalion arrived in Santa Fe, and ordered by General Doniphan to march to California, it was found upon examination that there were those in the Battalion that were not fit for service; hence, they were detached and sent to the Arkansas river near Bent's Fort to winter under my command. * * * * We left Santa Fe on the 18th of October, 1846, on march for the Arkansas, near Bent's Fort, a distance of three hundred miles, with twenty days' rations without any bacon. Our beef was

broken-down oxen that had been driven from the States that season (dry picking for the sick). We made from fifteen to twenty miles per day, twenty-seven sick men not being able to travel a foot on the start, and no conveniences for the sick, only in our baggage wagons, which were drawn by broken-down oxen. Therefore the men who were well, in many instances, helped to draw the wagons, but with the blessing of the Lord all made the river. Milton Smith of Company C died the 27th of October, on the march to Bent's Fort, with intermittent fever. He was a good young man, and his death was much lamented by Company C. Abner Chase of Company B died the 3rd of November on our march to Bent's Fort. He was worn out with chills and fever, but was well attendedd to by his brother John D. and others. He was buried in a beautiful grove—a martyr for the kingdom of God. My acquaintance with him was during his sickness and he bore his suffering like a saint. * * * *

"We arrived at Bent's Fort on the 7th of November, left on the 9th for Pueblo, seventy-five miles west, up the Arkansas river, arrived in Pueblo on the 15th, where we made winter quarters. There we found a company of Saints that had stopped for the winter, and been left there by Elder Wm. Crosby from the South. Elder Porter Dowdle was president. We made ourselves comfortable quarters for the winter, built a log tabernacle, 20x30 feet, where we sang, prayed and preached and sometimes danced during the winter. Joseph W. Richards, musician of Company A, died the 21st of November, 1846, of quick consumption, in Pueblo. I became acquainted with him after we left Santa Fe and I have often wondered why the Lord took so fine and promising a young man away in his youth. Notwithstanding he was worn out with affliction, his countenance beamed with intelligence and hope of eternal life. * * * He was calm as a summer's morning and expired in a few minutes without a groan. He was laid in the grave in perfect order, according to his request. He was beloved of all the Saints that knew him. John Perkins, of Company C, died in Pueblo the 19th of January, 1847, of consumption."

The following is copied from Bancroft's history of Colorado:

"The first American families in Colorado were a part of the Mormon Battalion of 1846 who with their wives and children resided at Pueblo from September (1846) to the spring and summer of the following year (1847) when they joined the "Mormon" migration to Salt Lake. A number of persons later living in Utah were born at Pueblo in 1846-47. A number of houses were erected by them for winter quarters and here were born, married and buried a number of their people. Driven out of Illinois at the point of the bayonet, seeking homes on the western side of the continent, they had accepted service under the government which had failed to protect them in their direst need for the sake of being provisioned and having their families transported across

the continent. Of their strange history the winter in Pueblo was but an incident." (Bancroft, p. 357.)

Going back a little in our story, I desire to draw attention also to the fact that on the very day in February, 1846, that the actual exodus of the "Mormons" from Nauvoo, Illinois, took place, a ship named the *Brooklyn* sailed from the city of New York with a company of 230 Saints on board, mainly farmers from the New England States and citizens of some of the eastern cities. This ship performed a wonderful voyage, doubling Cape Horn, touching at the island of San Fernandez (the base of the Robinson Crusoe story), touching then at the Hawaiian Islands and finally landing at the Bay of San Francisco July 31, 1846, nearly one year before President Brigham Young and his pioneers entered the valley of the Great Salt Lake. On the arrival of the *Brooklyn* in California the "Mormons" who had made the voyage in that ship found a small village called Yerba Buena, standing near the Golden Gate. After landing, the *Brooklyn* people soon found themselves outnumbering the native Californians and under their manipulations and industry the little insignificant Spanish village was changed to San Francisco, there being already a Catholic mission of that name in the vicinity. This change was brought abou partly through the influence exercised by the *California Star* which was practically the first newspaper published in California in the English language. It was edited by Samuel Brannan, the "Mormon" Elder, who had led the *Brooklyn* company from New York to California. Thus it can be claimed consistently that the "Mormons" were the actual founders of San Francisco as well as Salt Lake City and many other places in the "Great West."

A number of the *Brooklyn* company, as stated, were farmers who naturally desired to carry on agriculture in California, and in looking around for a suitable place to locate a farming colony they selected a spot in the great San Joaquin valley, near the junction of the Stanislaus river with the San Joaquin river, and here the "Mormons" founded the first farming settlement in that great valley which now contains seven of the most flourishing counties in California. Later the same people that founded Salt Lake City located the fine and flourishing settlement of San Bernardino in Southern California.

The following is extracted from Hubert Howe Bancroft's "History of California," Vol. 5, page 548:

"It was on February 4th (1846) that the *Brooklyn* sailed from New York with her load of emigrants. She was not a fast sailer, but excellent preparations had been made for the comfort of the passengers. Elaborate regulations had been drawn up for all the details of routine conduct. There were ten deaths, and two births, the infants being named Atlantic and Pacific.

"In each ocean a storm put all in danger. Once Captain Richardson gave up the vessel as lost; but the 'Mormons' paid no heed

to such terrors, for were they not in the keeping of the Lord, and bound for a land of promise? It is even claimed that faith somewhat strengthened them to bear the pangs of sea-sickness. The last storm struck the ship when she was near the latitude of Valparaiso and trying to make that port, driving her back nearly to the cape. The first anchorage was at the island of Juan Fernandez on May 4th. But here they got for nothing the supplies that would have cost dear at Valparaiso. After five days they continued their voyage, arriving at Honolulu on June 20th and remaining there ten days, being hospitably welcomed and honored by Mr. Damon with a kindly notice in the *Friend*. Here they met Commodore Stockton, about to sail for Monterey, and learned something of the prospect that California would soon be occupied by the United States. Much of the time during the remainder of the voyage was spent in military drill, with a view to possible hostility on the part of the Mexicans. The arrival in Yerba Buena (San Francisco) was on July 31st. * * * *

"Thus San Francisco became for a time very largely a 'Mormon' town. All bear witness to the orderly and moral conduct of the Saints, both on land and sea. They were honest and industrious citizens, even if clannish and peculiar. They had a few months' provisions left on disembarking, but they owed something on their passage money. After camping for a time on a vacant lot, some went to Marin county to work as lumbermen and thus pay their debts; others were put in possession of the old mission buildings; all sought work at whatever tasks presented themselves, making themselves generally useful; while a party of twenty was sent into the San Joaquin valley to prepare for the coming of the Nauvoo Saints by the overland route. Many of them appear in the town records of 1846-47 as the grantees of building lots. * *

"In January, 1847, Brannan began the publication of the Yerba Buena *California Star*, using the material of the old "Prophet" office; and it was continued through this year and the next. It was not issued as an organ of 'Mormonism,' but as a newspaper. * * * *

"Brannan wrote from Yerba Buena on the 1st of January: 'We have commenced a settlement on the River San Joaquin, a large and beautiful stream emptying into the Bay of San Francisco; but the families of the company are wintering in this place, where they find plenty of employment, and houses to live in; and about twenty of our number are up at the new settlement, which we call New Hope, ploughing and putting in wheat and other crops, and making preparations to move their families up in the spring, where they hope to meet the main body by land some time during the coming season. The site of New Hope was on the north bank of the Stanislaus, about a mile and a half from the San Joaquin. Wm. Stout was in charge of the party that went in a launch from Yerba Buena to found the first settlement in San Joaquin county.

A log house was built and a saw mill, eighty acres were seeded and fenced, and in April the crops promised well, but not much more is known of the enterprise except that it was abandoned in the autumn. * * * The reason for abandoning the enterprise was * * * the receipt of news that the Church had decided to settle at Salt Lake.'"

We will now return to the main camps of the exiled saints which my narrative left at Winter Quarters in 1846. As soon as possible the following spring (1847) a selection of men and teams were made to push ahead as pioneers to the Rocky Mountains, and thus it was that Brigham Young, together with 142 other pioneers, three women and two children left the Missouri river for the Rocky Mountains in April, 1847. Having proceeded about half way, four of their numbers left the main company at Ft. Laramie with the intention of going south to the Arkansas river to appraise the saints from Mississippi and the detachment of the Mormon Battalion who had wintered there that the pioneers were passing. These four men intercepted the parties mentioned who had already left their encampments at Pueblo for Upper California. At Laramie also the pioneers were joined by a small advance company of the Mississippi saints, Robt. Crow and family and others, 17 souls altogether. After deducting the four pioneers which had left, this increased the pioneer company to 161 souls. Continuing the journey as far as the upper crossing of the Platte ten men of the pioneer company were left to ferry the California and Oregon emigrants (who were on their journey westward) across the Platte. On the arrival of the Pioneers on Green River a small company of the Battalion overtook the pioneers who when they arrived in the valley on July 22nd, 23rd, and 24th, numbered about 156 people.

Five days after the arrival of Brigham Young and his company the detachment of the Mormon Battalion under the leadership of Capt. James Brown entered the Valley. Immediately the pioneers commenced to lay the foundation of our beautiful city which now can boast of 100,000 inhabitants. Space does not permit me to go into greater details, but I will simply state that about 1800 Latter-day Saints which crossed the plains and mountains in nine well organized companies reached this valley the same year as the original pioneers, not to speak of a number of the Mormon Battalion who, after serving their term of enlistment, made their way from Southern California northward and then across the Sierra Nevada mountains and what is now the Nevada desert to this valley. Thus it was that nearly 1800 people spent the winter of 1847-1848 in what we now call Pioneer Square, but which was originally known as the Old Fort, the beginning of Great Salt Lake City, which in 1868 was changed to Salt Lake City, its present name. From this beginning Utah's several valleys were subsequently settled. The year 1848 witnessed the arrival of thou-

sands of "Mormons" who had spent about two years on the frontiers, and soon Ogden, Provo, Manti, and many other cities came into existence.

Carson Valley, Nevada, which once constituted a part of Utah became known to the "Mormon" people as early as 1847, when the discharged soldiers of the Mormon Battalion passed through on their way from California to this valley, and as early as 1851 the first "Mormon" settlement, which was also the first Anglo-Saxon settlement of any description in what is now the state of Nevada, was founded in Carson Valley, or at a place known as Genoa. Thus it is readily seen that the same class of people who were the pioneers of Utah also became the pioneers of Nevada.

In 1855 Pres. Young sent out a colony about 400 miles north into what was then Oregon and founded a settlement among the Indians on a branch of Salmon River, and thus the "Mormons" also became the first settlers of Idaho; and though this settlement on the Salmon River was broken up in 1858 the honor was still retained for the "Mormons" to locate the first permanent settlement in Idaho, for the year 1860 witnessed the founding of Franklin in Cache Valley which at the time of its settling was believed to be in Utah, but which proved, after an accurate survey had been made, to be about four miles north of the boundary line between Utah and Idaho.

In 1854 a farming settlement known as Fort Supply was located by the "Mormons" near Blacks Fort of Green River, a few miles south of the original Fort Bridger. This was the first farming settlement in what is now the state of Wyoming.

In Hubert Howe Bancroft's history of Wyoming, page 696, the following is recorded:

"Bridger before engaging as guide with Gore had disposed of his holdings on Green River to the Mormons who were the first actual settlers to the number of 55 in what is now a portion of Wyoming but was then considered to be in Utah. Ft. Supply * * * was intended as a station where passing emigration could be furnished with provisions. It was abandoned on the advent of a command of U. S. troops in the vicinity. The occupants retired to Salt Lake."

In giving these details I have been careful not to exaggerate, but to tell the actual facts in order to show what the pioneer labor done by the "Mormon" people means to this western country.

Ever since the founding of Jamestown in Virginia in 1607 and the landing of the Pilgrim Fathers on Plymouth Rock in 1620 America has produced pioneers by the thousands and tens of thousands, and the history of our country shows that these pioneers ventured farther and farther west out among the Indians or into unexplored or unclaimed countries, until the vanguard of Anglo-Saxon civilization stood about half way across the continent, looking westward toward the Great Plains, the Rocky

Mountains and the Great American Deseret, which, save for a few forts and a few settlements founded in what was then Oregon, was inhabited only by nomadic Indians. But Brigham Young and his pioneers with one grand leap so to speak cut that great desert or uninhabited waste in half by planting this city in the Great American Desert, and thus it was that Great Salt Lake City became the half way house between the Missouri river in the east and the Pacific coast in the west, just as literally and effectually as Palestine in the Orient is the half way house, so to speak, between the Great River Euphrates on the east and the beautiful Nile on the west. By the founding of the American half way house the emigrants from the east bound for California found it possible to make the long journey across the continent with comparative ease, for if they on their arrival in the Great Salt Lake Valley found themselves short of provisions, or impeded in their progress by tired or worn out animals, they were able to replenish their provisions and obtain fresh horses, mules and oxen to continue their journey to the coast, whither so many went in an early day to seek their fortunes in the gold fields, or to establish colonies on the Pacific coast. But not only were these overland travelers able to obtain these supplies as they needed them, but they found the "Mormons" an honest and upright people who treated the travelers right and were not inclined to take advantage of the situation. This meant so much to the "Mormons" by way of contradicting the numerous falsehoods which had been circulated by the enemies of the "Mormon" people at an early day. It must be remembered that the pioneers of Utah lived in this valley about four years before even a territorial form of government was granted by the Federal government and during these years the "Mormons" lived under laws enacted by themselves and were ruled by officers of their own selections. It would have been as easy for them to have built up a regular robbers roost in these mountains, had they been so disposed, as to build up a Christian community. We have at the Historian's Office numerous letters written by non-"Mormons" who passed through this valley at an early day, testifying of the good character of the Latter-day Saints, but I shall in conclusion only mention one.

One of the gold diggers en route for California signing himself as "Stranger in Quest of Gold," writes a long letter from Great Salt Lake City, July 8, 1849, to the "New York Tribune," of which the following is an extract:

"The company of gold diggers, which I have the honor to command, arrived here on the 3rd inst. and judge our feelings when after 1200 miles of travel through an uncultivated desert, and the last one hundred miles of the distance through and among lofty mountains and narrow and difficult ravines, we found ourselves suddenly and almost unexpectedly in a comparative paradise.
* * * *

"Descending the table land which bordered the valley, extensive

herds of cattle, horses and sheep were grazing in every direction, reminding us of that home and civilization from which we had so widely departed, for as yet the fields and houses were in the distance. Passing over some miles of pasture lands, we at last found ourselves in a broad fenced street, extending westward in a straight line for several miles. Houses of wood or sundried brick were thickly clustered in the vale before us some thousands in number, and occupying a spot about as large as the city of New York. They were mostly small, one story high and perhaps not more than one occupying an acre of land. The whole space of miles axcepting the streets and houses, was in a high state of cultivation. Fields of yellow wheat stood waiting for the harvest and Indian corn, potatoes, oats, flax and all kinds of garden vegetables, were growing in profusion. * * *

"At the first sight of all these signs of cultivation in the wilderness, we were transported with wonder and pleasure. Some wept, some gave three cheers, some laughed, and some ran and fairly danced for joy, while all felt inexpressively happy to find themselves once more amid scenes which mark the progress of advancing civilization.

"And the strangest of all was that this great city, extending over several square miles, had been erected, and every house and fence made within nine or tne months of the time of our arrival; while at the same time good bridges were erected over the principal streams, and the country settlements extended nearly a hundred miles up and down the valley.

"This territory, State, or, as some may term it, 'Mormon Empire', may justly be considered as one of the great test prodegies of the age, and, in comparison with its age, the most gigantic of all republics in existence, being only in its second year since the first seed of cultivation was planted, or the first civilized habitation commenced. If these people were such thieves and robbers as their enemies represented them in the States I must think they have greatly reformed in point of industry since coming to the mountains. * * *

"I this day attended worship with them in the open air. Some thousands of well dressed, intelligent looking people assembled, some on foot, some in carriages and on horseback. Many were neatly and even fashionably clad. The beauty and neatness of the ladies reminded me of some of our best congregations in New York. They had a choir of both sexes, who performed extremely well, accompanied by a band who played well on almost every intrument of modern invention. Peals of the most sweet, sacred and solemn music filled the air, after which a solemn prayer was offered by Rev. Mr. Grant of Philadelphia. * * *

"After this came a lengthy discourse from Mr. Brigham Young, president of the society. * * *

"Every one seemed interested and pleased with his remarks

and all appeared to be contented to stay at home and pursue a persevering industry, although mountains of gold were near them. * * *

"The Mormons are not dead, nor is their spirit broken. And, if I mistake not, there is a noble daring, stern, and democratic spirit swelling in their bosoms, which will people these mountains with a race of independent men and influence the destiny of our country and the world for a hundred generations. In their religion they seem charitable, devoted and sincere; in their politics, bold, daring, and determined; in their domestic circle, quiet, affectionate and happy, while in industry, skill and intelligence they have few equals and no superiors on the earth. * * *

"I had many strange feelings while contemplating this new civilization growing up so suddenly in the wilderness; I almost wished I could awake from my golden dream and find it but a dream; while I pursued my domestic duties as quiet, as happy and contented as this strange people."

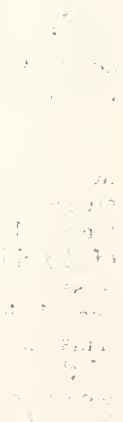
THE ESSENTIAL VALUE OF GENEALOGICAL RESEARCH.

A Discourse Delivered in the Salt Lake Tabernacle, Sept. 23, 1917, "Genealogical Sunday," by

JOSEPH F. SMITH, JR.

On the 21st day of September, in the year 1823, Moroni, a prophet who dwelt upon this continent some four hundred years after the crucifixion of the Savior, appeared to the Prophet Joseph Smith in an upper room in his father's home, and gave him instruction concerning the establishment of the Church of Jesus Christ in these latter days and revealed to him many things pertaining to the Gospel and the fulfilment of prophecy that was given to the ancient prophets in Israel. Today is the twenty-third day of September and the nearest Sunday to the anniversary of that event; and therefore, according to custom, the day has been set apart throughout the Church as Genealogical Day, and the request has gone forth that the Saints in their meetings, in the various wards and wherever they should happen to meet, should devote a portion of their time to the question of the salvation of the dead and the interests of the dead in matters of genealogy. Among other things which that angel declared to Joseph Smith, which makes this request of importance to us today is found in the fourth chapter of Malachi, and I will read to you those verses, not as they appear in the Bible but as they were quoted by the angel to Joseph Smith:

"For behold, the day cometh that shall burn as an oven, and



all the proud, yea, and all that do wickedly shall burn as stubble; for they that come shall burn them, saith the Lord of Hosts, that it shall leave them neither root nor branch."

And again, quoting the fifth and sixth verses, he said:

"Behold, I will reveal unto you the Priesthood by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

"And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers; if it were not so, the whole earth would be utterly wasted at his coming."

Now, because of this we celebrate the Sunday that comes the nearest to the 21st of September in commemoration of this visit and the reiteration of these words of Malachi which were spoken by an angel of the Lord to Joseph Smith. At the time he uttered these words he declared that the day was at hand; these events were at the door and about to be fulfilled. Joseph Smith did not understand fully what was meant, but he pondered over these words and wondered what the meaning could be, what the mission of Elijah was that would bring him to visit mortal man and bestow keys in order that the hearts of the children now living should be turned to their fathers in accordance with promises which were anciently made to the fathers. However, in the course of time, as he grew in knowledge, in wisdom, in experience, and received further light and greater revelation from the Lord, this was made known to him, and on the 3rd day of April, in the year 1836, in the Kirtland Temple, Elijah the prophet came in fulfilment of this promise and committed unto Joseph Smith and to Oliver Cowdery, his companion, the keys of this priesthood and power, declaring unto them that this was in fulfilment of the promise and prediction that was made by Malachi the Prophet; and they should know by this that the great and dreadful day of the Lord was near, even at the doors.

Now, we have learned, through the revelations of the Lord which have come to us, subsequent to that time, and in connection with these revelations, that the ministry of Elijah was in reference to the salvation of the dead. The turning of the hearts of the children to the fathers was placing or planting in the hearts of the children that feeling and desire which would inspire them to search out the records of the dead. Moreover the planting of the desire and inspiration in their hearts was necessary. This they should have in order that they might go into the House of the Lord and perform the necessary labor for their fathers who died without a knowledge of the Gospel or without the privilege of receiving the fulness of the Gospel that they might obtain those privileges and have the opportunity of entering the kingdom of God.

This is not understood in the world. Bible commentators, in

making comments regarding this prophecy of Malachi wonder what it means. They have various explanations, but they are all in doubt; they do not understand, nor comprehend the meaning. The fact is that the Lord, in the beginning, when He established this earth and placed man upon it, did so with the full intention of saving, so far as it was possible, all of His children, the posterity of Adam. There is an expression found in the Pearl of Great Price, the Book of Moses, first chapter and the thirty-ninth verse, which throws light upon this subject. The Lord said to Moses:

"For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man."

That is the reason we are here. We had an existence before we came to this world. We lived in the spirit, and were in the presence of our Father in heaven, who is the father of the spirits of all men; and there we walked by sight, for we were in His presence. It was necessary, in order that we might receive a fulness of blessings and opportunities and become like unto our Father, for us to pass through this mortal probation. Hence this earth was prepared and we were sent down here to receive bodies of flesh and bones and to be quickened by blood, and to partake of all the vicissitudes of life as we find them here on this earth, that we might, through obedience to the principles of the Gospel, know good from evil. It was necessary that we have the privilege of suffering temptation and experiencing pain and tribulation as well as pleasure and if faithful pass on to our exaltation and become the sons and daughters of God, having gained knowledge, wisdom, and understanding in this mortal life that could not be obtained in any other way. That is why we came here. We took these mortal bodies; they were granted to us because of our obedience in the world before this, when we dwelt in the spirit and in the presence of God; and now we are suffering the sorrows as well as receiving the pleasures of the flesh. We are subject to temptation; but the Lord never intended that we should yield to it, and thus become subject unto sin, and fall and lose the reward that otherwise would be ours. He knew that on no other terms, only through our free agency and the opportunities which would come to us in this life by knowing good from evil when we no longer walk by sight but by faith, would we be able to come back into His presence and be worthy of exaltation. Without free agency we would amount to very little, and the Lord granted unto us our agency, that we might act for ourselves—to choose the good, or to choose the evil if we desire, with the understanding that we would reap the reward of our labors in this life. Those who do good shall come forth in the resurrection of the just and receive a place of exaltation in His kingdom, while those who do evil shall come forth in the resurrection also, but the resurrection of damnation.

Now, the work of the Lord and His glory is to bring to pass the immortality and the eternal life of man—not only the immortality and eternal life of man in so far as they hear His words and receive the truth while dwelling in the flesh, but it is the purpose of our Father to save all the workmanship of His hands, with the exception of the very few who will not be redeemed because they reject their salvation against themselves, having loved evil, having turned away from the light and placed themselves in such a condition that the light cannot reach them, they are subject to eternal damnation. But the Lord intends to save all the rest of His children, both the living and the dead, both those who now believe, those who have believed in past ages, and those who have died without the privilege of believing; for they are all heirs of salvation. The Lord is not narrow, for He has granted the privilege to all those who have died or who may yet die without knowing the principles of the Gospel, without repenting of their sins and receiving a remission, to receive these privileges in the spirit world and through their acceptance of the principles of the Gospel and their belief in the Lord Jesus Christ be redeemed from their sins and have a place in His kingdom. That is what He intends, and He never did intend to reject and cast down to hell forever all those who died without receiving a remission of their sins or who failed to have the opportunity of hearing the name of the Son of God.

There are many religious teachers in the world who stand before their people and declare that those who died without confessing the Lord Jesus Christ are subject to the torments of hell, without any means of redemption. The Lord never has said it. Truly He has declared that those who reject His truth shall be damned, but He has not said that when they have paid the penalty of their transgression they shall not come forth from the prison house; but on the other hand He has said that after they have paid the penalty of their transgression they shall come forth and they shall receive their reward. Their reward will not be as great as it would have been had they embraced the truth and lived faithfully all the principles of the Gospel, but nevertheless those who have not sinned unto death shall be redeemed, in the due time of the Lord, and shall come forth from the dead and receive a place in His kingdom.

Now, I want to read another passage of scripture which was revealed to the Prophet Joseph Smith. The Lord spoke to Enoch of those who were disobedient in the days of Noah, who failed to heed His warning regarding the flood and because they failed were destroyed in the flood, when the vengeance of God came upon them. Of them the Lord says:

"Wherefore, I can stretch forth mine hands and hold all the creations which I have made; and mine eye can pierce them also, and among all the workmanship of mine hands there has not been so great wickedness as among thy brethren.

"But behold, their sins shall be upon the heads of their fathers: Satan shall be their father, and misery shall be their doom; and the whole heavens shall weep over them, yea all the workmanship of mine hands; wherefore should not the heavens weep, seeing these shall suffer?

"But, behold, these which thine eyes are upon shall perish in the floods; and behold, I will shut them up; a prison have I prepared for them.

"And That which I have chosen hath plead before my face. Wherefore, he suffereth for their sins; inasmuch as they will repent in the day that my Chosen shall return unto me, and until that day they shall be in torment;

"Wherefore, for this shall the heavens weep, yea, and all the workmanship of mine hands."

Now, this is an expression that the Lord made to Enoch in regard to those who should be destroyed in the flood, in the days of Noah. He prepared a prison for them, because of their disobedience, and shut them in it, and there they were to remain until the time when they should be visited by the Son of God, and He should again carry to them that message which they rejected from Noah. We read in the scriptures that the Son of God, after His death, went to the spirits in prison and taught them the principles of the Gospel, that they might live according to God in the spirit and be judged according to men in the flesh. Those very same spirits which were disobedient in the days of Noah, heard the voice of God when He went to them, while His body was in the tomb, and all who were willing to receive His testimony and obey His commandments received relief from their torment. But from the time of their death in the flood, until the time of the crucifixion of the Savior they were shut up in the prison house in torment, suffering the penalty of their transgressions, because they refused to hear a prophet of the Lord; and so with every man who rejects the Gospel, whether he lived anciently or whether he lives now; it makes no difference. Every man who rejects the testimony of Jesus, who denies the truth, who refuses to receive the testimony as it is declared unto him by the Elders of Israel, shall be punished and shall be placed in the prison house, and there he shall stay until he has paid the penalty of his transgressions. Then he shall come forth, when he repents and receives the Gospel. However, since baptism is essential to the salvation of men, and a man must embrace the principles of the Gospel and comply with the ordinances thereof, he cannot come forth from the prison house and be redeemed from his sins until he receives a remission of his sins. But a man when he is dead can not be baptized for the remission of sins, because water is an element that belongs to this earth, and baptism is an ordinance that belongs to this life. What is to be done then? The Lord in His mercy, and to bring to pass the immortality and eternal

life of man, has granted unto all those who receive His Gospel and His priesthood the privilege of going into the House of the Lord and receiving those ordinances vicariously for the dead, with the understanding that if the dead will receive, at the hands of these proxies who act for them, the necessary ordinances it shall be acceptable unto the Lord, just the same as if they had been baptized for the remission of their sins while they were living in the flesh. Now, that is a grand and glorious principle, one of the greatest principles ever revealed; and yet the world knows nothing of it. It is a doctrine that is peculiar to the Latter-day Saints. It is laughed at in the world, and yet it is a principle that will bring to pass the redemption of the dead, the many millions, the uncounted numbers who died without a remission of their sins. Now, that is all I wish to say on that point; but there is another point that I wish to say something about which I consider of some imporance, and I must do it briefly.

Joseph Smith declares that on the 21st day of September, in the year 1823, three times in one night, and once again the following day, the Angel Moroni taught him this principle concerning the coming of Elijah. Joseph Smith and Oliver Cowdery declare in words of soberness to all the world that Elijah, in fulfillment of the prediction that was made came to them in the Kirtland temple in the year 1836, and committed unto them the priesthood which the Prophet Malachi said was to be bestowed before the coming of the great and dreadful day of the Lord. Now, we have the testimony of Joseph Smith; we have the testimony of Oliver Cowdery, and their testimony will stand through all time as a witness against all those who refuse to hearken unto it. But is that all? Are we dependen solely upon the testimony of these two men for evidence that Elijah came and restored his priesthood? No other men, so far as we know, beheld this vision; no one else was present when the angel came in fulfillment of this remarkable prophecy; but is there no evidence that can be pointed to which will corroborate their testimony and prove that they spoke the truth? I believe that I can point to evidence, circumstantial it may be, yet evidence that ought to be convincing in any court in the land, that would prove beyond the possibility of doubt that Joseph Smith and Oliver Cowdery spoke the truth.

How will I do it? Simply this way. Before the year 1836 there was very little if any research being made anywhere in this world in behalf of the dead. It is true that here and there some man may have been searching out a genealogical record; but what was his object? To prove title to some estate. There were no genealogical societies; there were no genealogical organizations; there were no genealogical researches of any systematic character anywhere in the world. That is significant, isn't it? What do we discover now? one

year after this revelation was given, and these keys were bestowed, we find in Great Britain the Government passing laws compelling the preservation of duplicate records on the part of those who kept them. This is a significant fact, one link that points in the direction of the truth of the statement of the Prophet Joseph Smith. It did not occur the year before this vision. In the year 1844, the year of the martyrdom, the first organization for the purpose of gathering together the records of the dead, and compiling genealogical records, was formed in the City of Boston. In 1869, in the city of New York, another society was organized. Since that day societies have sprung up all over the land. There are hundreds of them along the Atlantic border. The state of Massachusetts is full of them. We find the same thing in Virginia, in the Carolinas, and along the Atlantic Coast from Maine to Georgia, where the first settlements in this country were made. The hearts of the children have since that day turned to their fathers, and they are searching out the records of their dead. It was my privilege in the year 1902 to go back to Massachusette for the purpose of hunting out the records of our own dead, and while there I had conversations with men who are engaged in this research work. We asked them, "Why are you doing this?" The answer was: "We are interested in the work." One man made the statement that when he took hold of it he could not let go. There was something about it that was fascinating, and when he started on this work of genealogical research he had to continue. He was neglecting his profession and was spending his time in the research of the dead. In the year 1902 the Legislature of the State of Massachusetts passed a measure providing for the compiling of the vital records of all the towns of the state from their settlement down to the year 1850, and the genealogical organizations have the privilege of making these compilations. Robert Henry Eddy left a portion of his estate for the purpose of gathering out the vital records of Massachusetts, and that was the incentive for the Legislature, which caused them to take that action. Following this the people in Rhode Island, and I understand also Connecticut and other states have followed the lead of Massachusetts and are providing for the publication of the vital records of all towns in those states, from the beginning to the year 1850. All these things are significant.

Now, I will conclude by reading a statement that I received some ten years ago from one of these genealogical workers, and a man of considerable ability in that line in the State of Massachusetts. He among others was engaged in the publication of these vital records. He was doing it under "The Systematic History Fund," as he called it. I wrote to him and asked what that meant; and this he said in answering my question:

"I hope sometime to give in detail an account of the various

undertakings in the line of record preservation with which I have been connected since I began in the early seventies, with the idea, crude and imperfect, of subjecting to classification for easy reference, manuscript materials in public depositories, many of which were then hidden or unknown, and in many places practically inaccessible." Now this is the point I want to call your attention to; he says: *"Thirty-five years ago the interest in such matters was mainly antiquarian, and the few examples in print in this line had been inspired from that standpoint. Genealogical research was not the powerful factor it is today.* As the idea expanded and developed I came to regard the work chiefly in its practical and scientific aspects, and I applied the term "Systematic History" as best explaining its purpose to meet the necessities of all enquirers and investigators."

"I formulated a plan sometime before 1890 to require the towns in Massachusetts to print their records, but this met with little favor. Its substantial features are embodied in the Act of 1902."

Now, there is his testimony in regard to this matter. Here is a man who has been engaged in this work since the early seventies, and he declares that up to that time all the research in that direction was in the way of antiquarian work and not for the sake of its genealogical value. But since that time a change has come over the people, and their hearts are turning to their fathers. They are gathering out the records of the dead that in due time these records may be used for the further purpose of doing temple work for them; and in this we see the essential value of all this genealogical research. Over in England there are many societies organized, all of which came into existence since the year 1836. Now, I could go on, and I could give you further evidence; I could give you the names of societies, with dates of organizations, in this land and in England, and on the continent of Europe, all of which it seems to me points to the fact that Joseph Smith and Oliver Cowdery spoke the truth when they declared that Elijah the Prophet came to them and committed into their hands this priesthood, turning the hearts of the children to their fathers; but I think I have said enough. It seems to me that it is sufficient to be convincing on this point. It is convincing to me, and it ought to be to every Latter-day Saint; and it is evidence that Joseph Smith and Oliver Cowdery told the truth. Here is this vast array of witnesses who are engaged in genealogical research scattered throughout our own land and all over the civilized world, bearing record to the fact that Joseph Smith spoke that which was true when he said Elijah came to him and bestowed upon him the keys of his priesthood, which turned the hearts of the children to their fathers. Now, the Lord bless you, my brethren and siters, in the name of Jesus Christ. Amen.

THE BENNION FAMILY OF UTAH.

By Harden Bennion, Secretary of State.

(Continued from page 155, Oct., 1917.)

After two weeks of busy days and nights spent in preparation for the storms of winter, attending meetings, etc., there came another call to arms. These intrepid farmer soldiers again shouldered their guns at a moment's notice and marched away on another expedition of three weeks' duration, very similar to that already recounted in detail, except that on this trip they went out as far as Echo Canyon only, and did not come into such close contact with the government forces.

The Bennion brothers were again members of the expedition, seemingly inseparable, traveling side by side, transferred together from one company to another, and assigned like duty as occasion demanded and oportunity offered.

John and Samuel were ordered from M. Kelsey's battalion to act during this campaign Adjutants in Major Pugmire's battalion.

Dec. 1st. The Legion formed and was addressed by Gen'l Wells, who congratulated both officers and men on keeping back the United States troops without shedding their blood, and exhorted all to profit by this campaign and do better for the next.

Gen. Wells dismissed the army to return home.

The ensuing five years, while showing no events of great importance, from a historical standpoint, are yet a record of an unyielding struggle to conquer the sterile Jordan Bottoms, the plagues of crickets and grasshoppers, and to provide the necessities of life for the rapidly increasing families. There was something for everybody to do, even the little children, and all worked together faithfully and zealously to care for the livestock, to make the soil yield up its treasures of grain and garden, and to add little by little the improvements necessary for the comfort and well-being of the family.

Nor was the intellectual side of life forgotten. A new house for a home, completed at the cost of much toil and sacrifice, was dedicated and opened as a schoolhouse for the children of the neighborhood, with Mrs. Esther A. Bennion as a teacher until other arrangements could be made. Meetings, night schools, picnics, and dances, notwithstanding the toilsome days, were of frequent occurrence, to say nothing of the interchange of hospitality shown in the giving and receiving of visits with the many friends and neighbors who had shared with them the dangers and privations of the emigration days—visits unattended with the formal-

ity and lavish entertainments of today, but rather visits unannounced and unpretentious, yet characterized by an open-hearted freedom and welcome that made everybody feel that they were all members of one big family. And indeed so they were, in many rspects, as shown by the following from John Bennion's journal under date of May 20th, 1860:

"Opened a Sunday School; after which I rode to the Bishop's (Gardner), carrying to him a report of the bread-stuff and bread-eaters in this branch. One hundred seventy-eight persons reported in the branch."

There is noted also constant interchange of labor, hunting of lost horses and cattle, washing and shearing of sheep, etc. Especially is this true as between Bennion brothers and Joseph Harker and their children.

It might be supposed that during the winter of 1857-8, with a hostile army located at Fort Bridger, awaiting only the coming of spring so that they might descend upon the people and by force quell and punish their supposed disloyalty, that terror would reign in their hearts. But such was not the case. Instead, the people continued in the perforance of their daily avocations, attending meetings, and, as spring opened up, planted the usual crops just as though there were no armies in existence.

But it is not our purpose to write a history of the Utah pioneers as such, something so frequently and so well done by others, but only to do so to the extent necessary to show the parts taken by our respected ancestors. And yet this record would not be complete did it not mention briefly the fact that in the spring, after an investigation by peace commissioners resulting in the disproving of the reports of "Mormon" disloyalty, the army came into Salt Lake City, passed through it, and located at Camp Floyd, in Cedar Valley. There they remained until the breaking out of the Civil War with little or no inconvenience or annoyance to the people; but, on the other hand, bringing to them through the distribution of money and other material things that are concomitant with the occupation of any country by an army, many blessings and comforts that they had not theretofore enjoyed. But this happy solution of a threatened calamity was not accomplished without bringing to light and entering upon the pages of history a story of bravery, devotion to duty and principle, of care for the unfortunate and helpless, and of a grim determination to fight to the last ditch, yea, even to resort to that last desperate resource of a people whose only hope has fled; and who with ax and torch lay waste their own country, and destroy utterly the fruits of years of energy and toil rather than see the enemy enjoy them.

Following the advent of the army and the return of the people to their homes, there came a period of growth and material advancement in which the Bennion family shared. Their live-

stock increased rapidly, field and garden yielded more and better products, and with less labor, more money was in circulation, homes were better furnished, merchandise could be bought at prices far below what had been heretofore known, and the people felt themselves prosperous and happy. And the elder children were now grown. John records that on April 6th, 1861, in his own house, he married his daughter Mary to George Calder. Later in the same year he notes that he was occupied hauling sleepers for the Tabernacle in Salt Lake City.

The winter of 1862-3 demonstrated that Jordan Range was no longer a suitable place for the increased numbers of livestock now being grazed there, and on July 8th, 1863, a party of twelve men, among whom were Samuel and John Bennion, A. O. Smoot, Adam Sharp, and R. T. Burton, started out on an exploring expedition in search of pastures new. Their course took them through Cedar Valley, Rush Valley, East Tintic, West Tintic, and Skull Valley, and resulted in the seelction of the south end of Rush Valley for ranching purposes for the entire party, not all of whom, however, carried out their intention of removing their stock to the ranges thus selected.

The Bennion brothers were not slow to avail themselves of the splendid grazing facilities afforded by the Rush Valley country, and on August 14th started both sheep and cattle for the new herdground. Upon arrival there, a permanent camp was located on a small stream flowing out of the mountains, which stream became known as Bennion Creek, and the canyon out of which it came as Bennion Canyon. The camp as located is designated in the writings of John Bennion as "Mountain Home," but later became generally known as "The Old Place," a haven of refuge and shelter from the inclement weather of the winter, a sacred spot in the hearts of strong men of today. Here each of the brothers built a log cabin and corrals, enclosed a small tract for a garden patch, and here was maintained for the next twelve years headquarters for both sheep and cattle interests, which grew and prospered abundantly during that time. The home thus established, while always humble and unpretentious, was yet the scene of much quiet enjoyment and contentment to the various members of the family who resided there as occasion required, and besides furnished a hospitable fireside in time of need to many a weary traveler whose course took him into this unsettled region.

The following lines, written by Mrs. Esther A. Bennion in memory of the days when she and Mary T. Bennion lived there together, give ample proof, not only of the love of the inmates for the old mountain home, but also of the affection and high esteem in which two women, wives of one man, held each other:

TO MARY.

In the old log cabin in the hills, Mary,
We've spent many happy hours,
Our children playing about the door,
Bright as the summer flowers;
And though we may sigh for the social life,
And the joy that friendship brings,
We have found many pleasures in Duty's path,
Pleasures which leave no stings.

Sometimes we feel we are banished, Mary,
As the days and weeks roll by,
We look to the eastern mountains
With longing, wistful eye.
We sometimes feel as if shut out
From friends and kindred dear,
Yet this is but a moment's thought—
Our duty calls us here.

May memory turn with pleasure, Mary,
To the happy days we've spent,
In our old log cabin in the hills,
On everyday duties intent.
How we may spend our future years,
Or where our lot may be cast,
We know not, but we'll never regret
That unforgotten past.

Bennion Canyon, 1866.

On October 25th, 1863, John, who had been acting as Presiding Elder of the Taylorsville Branch of the West Jordan Ward was released and Samuel appointed to take his place, the former expecting to give much time and attention to the livestock interests in Rush Valley. Thither he went immediately, and there he wrote and recorded the following "New Years Reflections," given in full here because they so thoroughly and so accurately depict the thoughts and feelings and character of the writer, as also because of their historical value.

"New Years' Reflections, 1864.

"The year 1863 has now gone, a year big with events that were to take place in the latter days. Wars and rumors of wars are becoming so common among the nations of the world that they attract but little notice among the Latter-day Saints situated here in these peaceful vales of Deseret. And yet these things are

pointing to the drawing near of the time of the coming of Jesus to put down wicked rule and avenge the blood of the prophets.

"It has been a year of much sickness among the people, and many have died. We have been called to part with our loved daughter Lizzie, who died November 2nd. Her earthly form was consigned to the grave, but I think the spirit soars in realms of happiness, and there associates with our friends and kindred that have gone before and communes with them about our well-being here in this lower world. Her noble form, intelligent mind, and attachment to the family, united with innocence and goodness, will promote interest and strengthen the tie of family union on this and the other side of the veil.

"A son has been added to the family, and we have named him William. The Lord hath prospered us in our labors. We have finished and moved into our new house. May we so adorn and beautify it that our children and grandchildren, when they are scattered about on the waves of time and chance, may with pleasure remember that happy home on Jordan River.

"This year, also, we commenced to make a home in Rush Valley for the purpose of keeping our sheep and cattle. Such has been the risk and loss on West Jordan Range that this move was highly necessary. So far we have been prospered in this undertaking, and Mary T. and her children make their home at this our Mountain Home in Rush Valley."

In October, 1864, carrying out the well-known doctrine of self-support and home industry, so earnestly and consistently put forth by President Young, John Bennion, among others, was called to go into Utah's Dixie and engage in the raising of cotton. But the call provided that in lieu of going himself he might fit out and send a substitute, which alternative he chose, sending a man named William Jones. The expedition located on Virgin River in Washington County, but after a year or two of expensive experimentation, was found to be unsuccessful and was abandoned.

At the beginning of another year we find another record of New Years Reflections which, for reasons already given, are here copied in full:

"JANUARY, 1865, NEW YEARS' REFLECTIONS.

"The past year has been a time of prosperity with the people of the Latter-day Saints, in these valleys. Crops, on the whole, have been better than any season since we settled the country. The large increase of population in this and neighboring territories, and the words of inspired men, have awakened the farmers to a sense of duty to take care of the grain and lay it up in store that Israel may have bread when famine is wasting the Gentile nations. Some few not of our faith are already casting

their lot among us for peace sake, and many more are tired of the war and trouble in the States.

"In this day of prosperity I pray the Lord to preserve me and my family in the faith and love of the Gospel, that we may keep our garments unspotted from the pollutions of this vain and wicked world.

"The year has passed very favorably with us. We have had some sickness in the family, Maria, Harriet, and Ira having had the measles, and Rachel a severe spell of rheumatic fever. But she is better now, and with John E. attends school. On the fifth of January Esther gave birth to a son in her forty-seventh year, and we have named him Ira.

"In September Esther Ann moved over to Mountain Home to be company for Mary T. This fall Samuel R. took up an interest there with the stock, he having received a lot of cows from J. M. Bernhisel to keep on shares. He also is to look after my concerns there. I expect now to continue more fully, with Heaven's blessings on my labors, to improve my Jordan Home."

That his expectations were realized, and that the blessings so devoutly invoked accompanied his labors, none who knew the old Jordan Home as it grew and developed under his hands will deny. And he grew with its growth. With eye and ear ever open to that which is highest and best in thought and feeling, with an appreciation of the growth and development of science, art, and literature, and with an inborn taste for the appropriate and beautiful in landscape, he made wise use of the natural topography of his surroundings and planted trees and flowers, laid out walks and roads and otherwise prepared the foundation of a country home such as was scarcely known in all the neighborhood in his time.

But in the very midst of this all-engrossing labor, there came another call in the interest of that cause which, to him, was paramount to all others. In the fall of 1868, after almost four years of assiduous labor on the Jordan Home, he received a missionary call to Dixie again, where he was to labor under the direction of Elder Erastus Snow in the strengthening of the "Muddy Settlements," located in Lincoln County, Nevada. To hear was to obey, and on November 11th, with his wife Esther A. and her family, he started on this mission, a mission that occupied five of the best years of his life, and that required him to establish not less than half a dozen different homes, as he was called from place to place by the Church authorities, and as, in their judgment, he could best serve them, acting as caretaker of sheep and cattle for the people, or as Bishop of the ward.

At the end of five years he was released, and returned with his family to the Jordan Home, to which, in the course of this mission, he had made several trips, and during one of which he had, under a suggestion from President Young, visited his old home in England for the purpose of gathering up genealogical data,

and of once more getting in touch with the members of his family. That visit he enjoyed very much, being very well and cordially received by his relatives there, all of which he faithfully chronicled besides reporting very fully in his home correspondence at the time. The data gathered has been carefully compiled, and is carried in the family genealogical record.

The record of these last five years, as also of the four preceding ones, shows many items of family history, many thoughts and reflections well worth the consideration of the student of this man's life, but we will content ourselves with presenting but one other extract, written June 5th, upon reaching the Jordan Home on his first visit from Dixie.

"Reflections.

"When I left home on the 11th of last November, I felt some considerable care on me, leaving my family and business; but more so starting on a journey of about five hundred miles, with a wife and young children, and at this season of the year. I had never before handled a four-horse team. It was satisfactory to me to reflect that my family remaining at home had practiced industrious and businesslike habits, and would get along well if they enjoyed health.

"In our journey we had not a storm at all, and the traveling was pleasant throughout. I had not before seen the country, but had heard and read much about it.

"I saw many old friends at their homes, had friendly meetings with them, but could not spare time to tarry. Looking at the settlements from Franklin on the north to the Muddy on the south, their advantages and disadvantages, I thought those had the best place who had improved and made it so by industry, skill, and good taste. People may have big farms and good country around, and yet be poor as to this world's goods; others again have little farms, but with good management, indoors and out, are found in comfortable and thriving circumstances.

"The counties of Juab, Millard, and Iron might extend in wool growing and make it a source of wealth to them, the mountains on the east and the desert on the west being very inviting to the business. In Piute County all the stock a man wants is what he can tie up and feed in a stable. St. George is a nice city to be built up by the country around and with means from the North.

"Our company traveling down was a very agreeable one. I had a heavy load, but the brethren helped me whenever I needed help. With me there were from West Jordan, John Egbert, Samuel Bateman, and William J. Spencer, and we were joined later from the brethren from Salt Creek. We met with no accidents or losses during the entire journey.

"Long Valley (the second 'home' of the expedition) was settled specially for herding purposes. Brother J. W. Young said the stock on the Muddy was more annoyance to him than any other thing, and that he wanted it put away on a herd-ground by itself. A company of good reliable men were selected to go and settle the place.

"I felt pleased with the company. They were as follows: Alma H. Bennett and family, William Staker and family, John Bennion and family, Richard Bird and family, William Rydalch and family, John Keel and family, Morgan Richards and family, David Staker, David Foote, Alma Cox, Lyman Wood, Warren Follett, Thomas Atkinson, Christian Christensen, John Egbert, W. J. Spencer, Samuel Bateman, William Gibbins, Willes Johnson.

"I made some estimate of our labors in clearing land, putting in crops and gardens, putting out vines and fruit trees, making roads, fences, and public corral, and placed the value at three thousand dollars; but as the place had failed for herding purposes, my mind was to abandon it altogether. I could see no way of people sustaining themselves other than by extensive fruit growing, and marketing it on the Muddy and at the mines. Whoever undertook it would need an income from elsewhere of four hundred dollars per year for a family of six. In six years a good apple orchard would be living; but with no travel, no mail, little or no school, what a life of exile among the Piutes it would be! Good Providence keep me far from it!"

Following the return from the Dixie mission as hereinbefore recited, he again devoted himself to the care of the Jordan Home, but especially to the watchcare and education of his large family, consisting chiefly of young boys ranging in years from infancy to fifteen. Feeling that he himself had passed the zenith of his life, and that his circumstances were sufficiently prosperous and affluent that he could afford to look upon life rather from the social and intellectual side than from the financial and material point of view, as had been largely his wont heretofore, he made it a point to keep closely in touch with school matters, which were then advancing by leaps and bounds, to procure and read the best of magazines and books, and whenever possible to enter into association and discussion with the leaders of thought and culture within his sphere of acquaintance. And especially did he study the likes and dislikes, the trend of thought and inclination, and the natural aptitude of his boys toward a life's work or profession. The writer, one of his sons, remembers very vividly and distinctly, although it is now forty years since it occurred, a night spent with him in the sand hills south of Leamington in Millard County, during which, on account of the illness of the son, the father was worried and sleepless, and during which he talked to his son of his hopes and aspirations and plans for him and for his other boys—how Heber seemed to incline toward the care of the sheep,

how Israel had shown himself trustworthy in the handling of the cattle, how Alfred seemed to be a natural farmer, and how some of the younger boys might possibly take up some of the professions. And then he set out the advantages of an education to its possessor, and showed how, while the boy who was getting it might feel that his brothers who were handling the livestock, and very naturally becoming owners of a few in their own right, were more favored than he, yet in reality he was acquiring something that would always be a mine of wealth and satisfaction to him, and something that no storms or adverse fate could take from him.

And thus was his life, hitherto one of strenuous toil and activity, rounded out by a period of three or four years, following the return from Dixie in 1873, of peace and happiness, surrounded by a large family that loved and honored him, loved and honored also by a very wide circle of friends and acquaintances who knew his sterling worth and integrity. During this time his energies were devoted to the further improvement of his homes, the planting of trees, the teaching of his young boys how to work, encouraging and directing them in educational matters, and generally, by precept and example, living the life of a plain, honest, God-fearing man, whose whole aim and ambition was not personal gratification and aggrandizement, but rather the uplift of mankind in general, and especially that his family should grow up in the nurture and admonition of the Lord, capable, intelligent, and useful men and women, worthy of the high ideals which he had conceived as the natural and logical product of the religious faith which he had espoused and for which he had always fought so valiantly.

While thus engaged, and on the morning of August 31st, 1877, he mounted, without saddle, a gentle old horse, a family favorite, to ride over to Brother "Sam'l's" to arrange for a threshing machine then working there to come over to his place and likewise thresh his crops. While on the way he stopped at the Webster blacksmith shop to attend to a small matter of business, and having accomplished it again mounted his horse by stepping first upon the tongue of a spring wagon that stood conveniently near. The action resulted in an internal injury of some kind from which he suffered extreme agony for nearly twenty-four hours, and from the effects of which he died the following day. His funeral was held under the shade of the trees he had planted and loved so well, and of him it was well and truthfully said, "One of nature's noblemen has passed away from earth."

THE PEERY GENEALOGY.

Data Obtained by Edwin H. Peery and Joseph S. Peery.
Arranged by Miss Annie Lynch.

(Continued from page 188, Vol. 8.)

97. Narcissa Bowdry Peery[4] *(George,[3] William,[2] Thomas[1])* was born 13 Dec., 1822, in Tazewell Co., Va., and died 1905. She married 13 Jan., 1842, in Grundy Co., Mo., Henry Jackson Tandy, who was born 30 Aug., 1817, in Todd Co., Ky., and died 27 Jan., 1871, in Worth Co., Mo. He was the son of Jackson and Sarah Snelling Tandy of Kentucky, but formerly of Virginia. He was a farmer and last resided three miles south of Denver, Mo.

Children:

i. Jackson Thompson, b. 11 Jan., 1843; m. Martha E. Keyes.
ii. George Peery, b. 19 Feb., 1844; d. 29 Oct., 1844.
iii. Jane Campbell, b. 18 Sep., 1845.
iv. Frances Margaret, b. 22 July, 1847; m. Jesse B. Dawson
v. Edward Benjamin, b. 15 Sep., 1849; m. Edith Cure.
vi. Archibald Peery, b. 5 Mar., 1854; m. Mary Brady.
vii. Milton Samuel, b. 12 Sep., 1855.
viii. Reese Bowen, b. 26 Oct., 1857; m. Josie Richardson.
ix. Lucy Ellen, b. 27 Sep., 1860.

98. Nancy Peery[4] *(George,[3] William,[2] Francis[1])* was born 17 Dec., 1824, in Tazewell Co., Va., and died 4 Feb., 1899, in Albany, Mo. She married 21 Nov., 1850, George W. Lewis, lawyer and capitalist. He was the son of Charles and Mary Alderson Lewis and was born 26 Dec., 1821, in Greenbrier Co., W. Va., and died 22 Nov., 1902, in Albany, Mo.

Children:

i. Ida Clara, b. 23 May, 1857; m. George C. Holden, of Albany, Mo., who was born 23 Oct., 1852, in Ulster Co., N. Y. Children: Nancy Esther, b. 20 June, 1881; Ida Marian, b. 2 Aug., 1883, d. 27 July, 1884; Lewis Marvel, b. 14 June, 1885; Charles Fielding, b. 10 Nov., 1887; Dorothea Marie, b. 26 July, 1891; George Donald, b. 10 May, 1894; Tom Comstock, b. 17 Mar., 1897.
ii. Charles Story, b. 25 Feb., 1861; d. 2 Feb., 1862.

99. Reese Bowen Thompson Peery[4] *(George,[3] William,[2] Thomas[1])* was born 13 Nov., 1828, in Tazewell Co., Va., and died 18 Sept., 1897, in Grundy Co., Mo. He was a farmer and resided in the "Forks of Grand River," Mo.

He married 10 Aug., 1853, Frances Eleanor Witten, who was born 16 Sept., 1833, in Tazewell Co., Va., and died 21 June, 1874. She was the daughter of Thomas and Rebecca Witten who came to Missouri in 1852. Thomas Witten died 1879, and his wife 1874. Reese Peery's farm of 550 acres is three and a half miles northwest of Trenton, Mo.

Children:

i. Milton F., b. 29 July, 1854.
ii. George L., b. 3 Mar., 1856.
iii. Rebecca J., b. 29 July, 1857.
iv. Robert F., b. 14 June, 1859.
v. Archibald T., b. 6 Nov., 1860.
vi. William, b. 18 May, 1862; d. 16 Jan., 1863.
vii. Athelia L., b. 18 Dec., 1863.
viii. Willie Ann, b. 27 Oct., 1866.
ix. Henry T., b. 9 May, 1869; d. 17 Aug., 1909; m. Sadie Garnand. Child: Dora Eleanor, b. 29 Jan., 1908.
x. Bowen, b. 20 Feb., 1871.

100. Dr. George Fielding Peery[4] *(George,[3] William,[2] Thomas[1])* was born 10 Oct., 1830, in Abbs Valley, Tazewell Co., Va., and died 13 Feb., 1906. He was a physician of Albany, Mo. He married 25 Sept., 1860, Anna Lydia Chamberlain, who was born 16 Dec., 1830, in Wills Valley, Alabama, and died Feb., 1907. She was the daughter of Rev. William and Flora Hoyt Chamberlain of New England, her father being born in Vermont, and her mother in Connecticut.

Child:

i. Cathetine Abigail, b. 15 Oct., 1862; d. 17 Jan., 1864.

101. Emily Wynne Peery[4] *(George,[3] William,[2] Thomas[1])* was born 3 July, 1834. She married 29 Apr., 1852, George Washington Stapleton, a physician and farmer of Albany, Mo. He was son of Joseph and Susanna White Stapleton, and was born 15 Feb., 1824, in Tennessee.

Children:

i. Edwin Eugene, b. 4 June, 1857. m. Maggie Jackson. Children: Emily; George Arthur, b. 6 Aug., 1887; Leona Esther, and Marie.
ii. Leona Susanna, b. 29 Jan., 1860; m. Robert Johnston Austin, b. 29 Feb., 1859. Children: Bayard Stapleton, b. 21 Sep., 1883; and d. 29 July, 1884; Edwin Francis, b. 17 May, 1885; George Johnston, b. 24 Feb., 1891; Robert Sherwood, b. 13 Nov., 1893.
iii. William Peery, b. 18 Feb., 1865; m. Anna Bell. Children: Ada Bell, b. 24 Feb., 1888; Sallie Emily, b. 26 July, 1890;

George William, b. 3 Oct., 1892; Margaret Anna, b. 24 May, 1895; Fielding Peery, b. 6 Sep., 1897; and Jack Frederic, b. 19 Nov., 1900.

iv. Fielding Peter, b. 15 July, 1868; m. Beatrice Thomas.

Margaret Elizabeth Peery[4] *(George,[3] William,[2] Thomas[1])* was born 23 June, 1836, in Grundy Co., Mo., and died 11 May, 1881, in Plattsburg, Mo. She married 23 Oct., 1859, John McClure Graham, son of John and Rebecca Phillips Graham. He was born 8 June, 1832, in White Co., Ill., and died 1911.

Children:

i. Bashaba, b. 11 Aug., 1860; m. John K. Lincoln, Jr.
ii. Thomas Elden, b. 3 Aug., 1861; d. 6 Apr., 1895; m. Emma J. Ritchey.
iii. Archibald Peery, b. 19 Feb., 1865; d. 1 May, 1874.
iv. Harry Lynn, b. 3 July, 1868; m. Luella Patton.
v. Lura Mabel, b. 20 Sep., 1876.
vi. William Fielding, b. 23 Feb., 1870; d. 1 Jan., 1871.
vii. Freddie, b. 4 May, 1872; d. 5 May, 1872.
viii. John.

101.a William Neill Peery[4] *(Evans,[3] William,[2] Thomas[1])* was born 9 Feb., 1822, and died 12 Oct., 1884. He was a farmer of Grundy Co., Mo. He married 18 Nov., 1845, Catherine Smith Thompson, daughter of Dr. William P. and Sallie Meek Thompson. She was born 30 Sept., 1828, and died 9 May, 1862. He married 17 May, 1863, Mrs. Amelia Scott, widow of M. P. Scott, and daughter of Jesse and Mercy Everitt Miller. She was born 17 Nov., 1834.

Children of first wife:

i. Benjamin P., b. 22 May, 1848.
ii. Evans Shelby, b. 28 Dec., 1849; m. Jane Kelly.
iii. Frank F., b. 27 Jan., 1852.
189. iv. Walter Neill, b. 28 Nov., 1853.
v. Sarah Elizabeth, b. 13 Jan., 1856. m. William Dowell.
vi. Steven D., b. 13 Nov., 1857; m. Sarah Emery.
190. vii. Robert L., b. 20 Aug., 1860.
viii. Catherine Mary, b. 5 May, 1862; d. 3 Sep., 1862.

Children of second wife:

i. Amelia R., b. 17 July, 1864; d. 20 Sep., 1879.
ii. Jessie V., b. 17 Jan., 1866; m. Samuel Hill.
iii. Bathsheba H., b. 16 Mar., 1869; m. Porter Thompson.
iv. Willa May, b. 24 May, 1872; m. Columbus Thompson.
v. Archibald, b. 9 Sep., 1873; d. 14 Sep., 1873.
vi. Daisy, b. 19 Aug., 1874.
vii. William F, b. 15 Oct., 1877.
viii. Nolan T., b. 6 Dec., 1879.

102. MARTHA WYNNE PEERY[4] *(Evans,[3] William,[2] Thomas[1])* was born 1 Nov., 1827, and died 17 Mar., 1896, in Eugene, Oregon. She married 1 Nov., 1849, George Murdock Cooper, who was born 18 Jan., 1823, in Kentucky, and died 25 Sept., 1885. The family moved from Missouri to Oregon in 1862.

Children:

i. LIZZIE NEILL, b. 29 Aug., 1850; m. John M. Thompson. They had: Rebecca, b. 9 Nov., 1871, and d. same day; George Donald, b. 23 Feb., 1873; Herbert Cooper, b. 18 Mar., 1875.
ii. ETHEL WYNNE, b. 11 June, 1878; m. Elmore Leffingwell. Child: Ermine Louise.

103. THOMAS EVANS PEERY[4] *(Evans,[3] William,[2] Thomas[1])* was born 11 July, 1831, in Lee Co., Va., and died 1916. He was a grocery merchant in Santa Rosa, Cal. He married 20 Sept., 1860, Sallie Smith, daughter of George W. and Maria Fowler Smith, of Santa Rosa, Cal. She was born 20 Mar., 1837, in Ohio, and died 15 July, 1896.

Children:

i. CLARA NEILL, b. 10 Sep., 1862; d. 9 Apr., 1864.
ii. GEORGE EVANS, b. 20 Dec., 1864; m. Nettie Gilmore.
191. iii. CHARLES SMITH, b. 29 Aug., 1868; m. Carrie Royal.
192. iv. ALONZO THOMAS, b. 19 Oct., 1870.
v. ANNIE MARIA, b. 28 Feb., 1874.

104. STEPHEN NEILL PEERY[4] *(Evans,[3] William,[2] Thomas[1])* was born 23 June, 1836, in Lee Co., Va., and died 31 Jan., 1896, at San Diego, Cal. He married 28 Nov., 1858, Emma Hendrick, daughter of Wesley and Huldah Gunn (Clemson) Hendrick, of Bowling Green, Mo. She was born 24 Apr., 1842.

Children:

i. CARLISLE, b. 6 Aug., 1860; d. 19 July, 1871.
ii. BESSIE E., b. 2 Sep., 1864.
193. iii. HERBERT, b. 23 Sep., 1866.
iv. NELLY, b. 10 Oct., 1868; m. Valmah T. Price, b. 11 Oct., 1867, at Elkador, Iowa. Children: Fileta Winifred, b. 11 June, 1895, d. 21 Mar., 1900; Herbert Peery, b. 17 July, 1901.
v. PRENTISS, b. 12 Nov., 1872; d. 30 Jan., 1875.
vi. JENNIE JUNE, b. 17 Nov., 1875.
vii. HORTENSE EUGENIA, b. 11 Apr., 1878.

105. MARIA LOUISA PEERY[4] *(Thomas,[3] William,[2] Thomas[1])* was born 24 Aug., 1819, in Tazewell Co., Va., and died 1 Apr., 1853. She married 13 Jan., 1835, Gen. Reese T. Bowen, who died 29 Aug., 1879.

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Children:

i. HENRY, b. in Tazewell Co., Va., d. 29 Apr., 1915; m. Louisa Gillespie, b. 20 Aug., 1842, in Richlands, Tazewell Co., Va., and d. 21 May, 1915. They had: Margaret Bowen, Lou Bowen, b. 31 July, 1880, d. 16 Aug., 1887; James Walker; William Reese; Henry A., and Joseph G.
ii. THOMAS.
iii. REESE.
iv. EDWARD.
v. HARRIET.
vi. LOUISA.

106 CAPT. WILLIAM EDWARD PEERY[4] *(Thomas,[3] William,[2] Thomas[1])* was born 17 July, 1829, in Tazewell Co., Va., and died 15 Mar., 1895. He married Catherine Matilda Cecil, daughter of Samuel and ..... (Posten) Cecil. She was born 28 Jan., 1834, in Tazewell Co., Va.

Children:

i. SARAH JANE, b. 26 Dec., 1852; d. 12 Apr., 1856.
ii. THOMAS CECIL, b. 1 Mar., 1854; d. 27 May, 1855.
iii. SAMUEL CECIL, b. 5 Apr., 1856; m. May Martin, and had Samuel Cecil, m. Sep., 1916, Aylette Henry.
iv. WILLIAM EDWARD, b. 16 May, 1861.
v. ANDREW MCDONALD, b. 4 Dec., 1865; d. 5 June, 1906.
vi. JOHN CECIL, b. 14 Oct., 1868.
vii. THOMAS RITCHIE, b. 16 Mar., 1869; d. 15 Aug., 1895; m. Mary Young.
viii. ANNIE LOUISA, b. 6 Aug., 1871; m. George Martin of Norfolk, Va., who d. 1908. Children: Annie Louisa; Cecil Peery.

107. JOHN DREW PEERY[4] *(David,[3] John,[2] James[1])* was born 1 Oct., 1807, in Tazewell, Va., and died 29 July, 1884. He was a farmer and merchant of Tazewell, Va. He married 8 Oct., 1848, Mary C. Gregory, daughter of John K. and Elizabeth Gregory. She was born 13 Apr., 1828, in Pittsville, Va., and died 20 July, 1880.

Children:

i. DAVID PRESTON, b. 22 Aug. 1849; m. Mary Etta Harman.
194. ii. CHARLES HENRY, b. 1 June, 1851.
iii. GEORGE, b. 28 Feb., 1853; d. in infancy.
iv. ELLEN MARTELIA, b. 28 Jan., 1856; m. James Howard.
v. MARY ELIZABETH, b. 21 Mar., 1859; d. 16 Aug., 1862.
vi. LOUISA ALICE, b. 9 Feb. 1861; m. L. C. Johnson.
195. vii. MARY ELIZABETH, b. 29 Dec., 1863; d. 15 Nov., 1888.

108. CHRISTENIA PEERY[4] *(David,[3] John,[2] James[1])* was born 15 Mar., 1810, in Tazewell, Va., and died 28 Nov., 1886. She married James Garret Hatcher, who was born 20 Oct., 1804, and died 30 June, 1851. They resided in Harold, Floyd Co., Ky.

Children:

i. Andrew Jackson Peery Hatcher, b. 22 Dec., 1831; d. 11 Mar., 1907; m., 1854, Mary Katherine Margaret Lane. They had: John H., b. 30 Oct., 1855; a son, b. 7, and d. 10 Oct., 1858; James, b. 22 Sept., 1859; Richard, b. 22 Mar., 1862; Elizabeth, b. 7 June, 1866; d. 12 Feb., 1899; Angeline, b. 23 Mar., 1868; Andrew, b. 10 Nov., 1870; d. 25 Apr., 1871; Joseph, b. 29 Sept., 1873; d. 9 Oct., 1894.

ii. John Lee, b. 27 Sept., 1833; d. 1 Oct., 1893; m., 6 Feb., 1855, Elizabeth Priscilla Weddington. They had: Cordelia Angeline, b. 25 Nov., 1855; Mary Christiana, b. 9 Apr., 1858; Columbus Albert, b. 10 Jan., 1860, d. 29 Mar., 1903; John Floyd, b. 10 Oct., 1861; Elizabeth Ellen, b. 15 Apr., 1864, d. 11 Mar., 1888; Minnie Josephine, b. 29 June, 1866; William Weddington, b. 7 Dec., 1869, d. 8 Dec., 1888; James Garrett, b. 15 Feb., 1874.

iii. Eleanor Louisa, b. 14 July, 1836.

iv. James Henry, b. 3 Mar., 1838; m. 12 July, 1865, Mary Lavinia Hereford. They had: James Garrett, b. 1866; William Lee; Mary H.; Katie Cecil; Lucy Belle; Annie Betty Patterson; Horace Greeley; John Henry; Drucie Meriba Christiania; Tennyson Powhatan; Fanny Elizabeth.

v. Kenaz Farrow, b. 28 Oct., 1840; d. 11 Sept., 1895; m. 29 Sept., 1869, Mary A. Johns. They had: Andrew Kenaz, b. 8 Aug., 1870, d. 20 Nov., 1904; James Henry Harrison, b. 1 June, 1872; Lucy Eliza J., b. 18 Oct., 1875, d. 15 Mar., 1886; George Farrow, b. 5 July, 1879; Elizabeth C. b. 21 Sept., 1882; Grover Cleveland, b. 19 June, 1885; Harold Peery, b. 25 Sept. 1889; Octavia Smith, b. 15 Oct., 1891.

vi. George Marion, b. 4 Apr., 1843; m. (1) 9 Oct., 1867, Victoria C. Davidson who d. 24 May, 1888. Children: James S., b. 25 Oct., 1868; John W., b. 17 Feb., 1870. M. (2) Mary C. Fairchild. Children: Otto Peery, b. 20 June, 1895; [illegible]e, b. 26 Feb., 1900; George W., b. 25 Jan., 1903.

vii. Angelina Martelia, b. 1845; d. young.

viii. Ferdinand Columbus, b. 22 May, 1848; d. 1 Dec., 1911; m. Fanny Mayo; children: John Lee, b. 19 May, 1870; James Lewis, b. 16 July, 1871, d. 21 Aug., 1871; Anna Christiana, b. 25 Sep., 1872; Francis Anthony, b. 3 Oct., 1874; Mary Eleanor, b. 28 Oct., 1877, d. 17 Nov., 1882; Ferdinand Thomas, b. 31 Jan., 1880; David Harold, b. 16 Dec., 1881; William Taulbee, b. 14 May, 1885; Caroline Belle, b. 13 Sep., 1888.

ix. Isabella Christiana, b. May, 1851; m. Frank Morell, b. 7 May, 1851; d. 13 Jan., 1897. Children: James, Will F., and Ella.

109. Nancy Martin Peery[4] *(David,[3] John,[2] James[1])* was born 4 June, 1815, in Tazewell Co., Va., and died 26 May, 1883. She married Henry Bartlett, of Cleveland, Ohio, who died about 1837. She married (2) Moses Preston, of Paintville, Ky., who was born 2 May, 1797, and died 28 Nov., 1868. Mr. Preston's first wife, Elizabeth Haney, died 25 Feb., 1845, leaving two children, Moses

and John D. Moses, Jr., married Jane K. Peery, daughter of George Peery, No. 42.

Child of first husband:

i. David Augustus, b. 25 Oct., 1834; d. 5 Jan., 1875; m. Ann Claypool of Burke's Garden, who in 1913 lived in Cache Valley, Utah. Children: David, Simon Shelby, and Gussie.

Children of second husband:

i. Winfeel, b. 29 Oct., 1848, in Paintsville, Ky.; d. 3 May, 1858.
ii. George Ballard, b. 6 Oct., 1851; d. 24 June, 1889; m. Angie Auxier.
iii. Mary Ellen, b. 29 July, 1854; d. 21 Feb., 1902; m. Frank A. Brown. Children: Nancy Josephine, b. 20 Apr., 1871, m. Joseph B. Preston; Louise, b. 10 Nov., 1873, d. 28 Oct., 1876; Wallace, b. 10 July, 1876, m. 26 July, 1904, Julia Allen; Charles Ballard, b. 28 July, 1879, d. 19 Nov., 1886; Augusta Letitia, b. 23 Oct., 1882, d. 6 Sep., 1908; Virgie Lee, b. 18 Oct., 1885, d. 12 Aug., 1907; Blanch, b. 4 July, 1888; Everett, b. 7 May, 1891.
iv. Nancy Josephine, b. 9 Nov., 1856; d. 3 Apr., 1909; m. (1) 15 Jan., 1873, James C. Strong; m. (2) George R. McDowell. Children by first husband: James C., and Mrs. C. B. Fontague.
v. Louisa Christenia, b. 19 June, 1859; m. (1) John Barton; (2) Arthur Preston. Children by second husband: Lydia Eloise, b. 24 Jan., 1888; Dora Augusta, b. 23 June, 1890; Georgia McDonald, b. 24 Nov., 1892; Wallace, b. 9 Sep., 1895, d. 2 Oct., 1895; Arthur Peery, b. 8 Nov., 1896; Paul Cecil, b. 5 July, 1900.

110. Letitia Peery[4] *(David,[3] John,[2] James[1])* was born 7 Apr. 1818, in Tazewell Co., Va., and died 27 Nov., 1854. She married Thomas S. Carnahan, who was born 13 Oct., 1805, in Down Co., Ireland, and died 7 June, 1875.

Child:

i. Dr. John D., b. 1847; d. 7 Apr., 1911; m. Mary Snavely. Children: Catherine D., d. 23 Mar., 1916, Ogden, Utah, and Thomas C.

111. Louisa J. Peery[4] *(David,[3] John,[2] James[1])* was born 17 June, 1821, in Tazewell Co., Va., and died 20 Nov., 1902. She married Kelsey Nelson Harris, who was born 28 May, 1909, in Prestonburg, Floyd Co., Ky., and died 20 Nov., 1902.

Children:

i. A Son, b. 15 Oct., 1840; d. same year.
ii. Robert Peel, b. 14 Jan., 1843, in Prestonburg; d. 15 Feb. 1887; m. Alice Ferel. Children: Robert; Joseph; a daughter; Esther and David.

iii. Eleanor Martelia, b. 28 Sep., 1845; d. 12 Mar., 1912; m. Andrew Jackson Gaines, b. 29 June, 1847, in Va., d. 29 June, 1905. Child: Louisa Eliza.

iv. Nancy Josephine, b. 11 Jan., 1848; d. 23 July, 1887; m. Henry M. Bond. Children: Fred, Kate, and Nancy Josephine.

v. Albert Gallatin, b. 26 Aug., 1850; m. Alice M. Matts. Child: Earl.

vi. Charles Carson, b. 1 July, 1853; d. 28 Apr., 1909.

vii. Henry Lee, b. 26 May, 1856; d. 8 Feb., 1903; m. Telia C. Dixon, b. 1859, Ogden, Utah. Children, b. at Ogden: Stewart, b. 13 Jan., 1889; Frank Bowes, b. 31 Jan., 1892; Howard D., b. 9 Sep., 1897.

viii. Winfield Scott, b. 5 Sep., 1858; d. Aug., 1914; m. Laura Farr. Children, b. in Ogden, Utah: Milton Peery; Winfield Scott, b. 21 Jan., 1885; Laura Myrtle; Harold Peery.

112. David Harold Peery[4] *(David,[3] John,[2] James[1])* was born 6 May, 1824, in Tazewell Co., Va., and died 17 Sep., 1901.

The early boyhood of David Harold Peery was passed in Virginia in that atmosphere that influenced the character of the nation's greatest men. His father, Major David Peery, was a well-to-do farmer, owning land, live stock and negroes, and it was probable that David H. received his first business training on the old homestead, and had a chance to exercise that executive ability that made him so prominent in business circles in later life. After completing his college course at Emery and Henry College, he taught school.

In 1846, with his brother John D. he started a mercantile business in Tazewell Co., Va., and from the first they were successful merchants, and at the commencement of the Civil War, David Harold had amassed a fortune of $100,000. In 1862, he entered the Confederate Army, of Eastern Kentucky, as assistant commisary under General Humphrey Marshal. During his term of service in the army, his residence, store, and six adjacent houses, valued at $50,000, were burned to the ground. There was nothing saved, and no insurance. This left him without means, excepting real estate, then practically valueless.

On Dec. 30, 1852, he married Nancy C. Higginbotham, a member of the Mormon Church. They enjoyed ten successful, happy years of married life, then in May, 1861, his oldest boy died, which was a sad incident, the purcursor of many misfortunes to follow. In June of the year following, Mr. Peery was taken down with typhoid fever and during his six weeks illness, his father and mother and father-in-law all died of the fever, and the death of his beloved wife followed Sep. 30, 1862. A short time later his other boy died, leaving only his

daughter, Lettie, who came to Utah with him and is the wife of Hon. C. C. Richards, of Ogden.

It was while these crushing sorrows were overwhelming him that he turned to the consolation found in the religion of the Latter-day Saints, and being convinced of its truth was baptized Nov., 1862.

After leaving the army in 1864, he accompanied his mother-in-law, Mrs. Louisa Ward Higginbotham, to Utah. They were several times attacked by the Indians. but arrived safely in Salt Lake City, Aug. 31, 1864. That winter he taught school in Mill Creek, and in the spring of 1865, he purchased a farm on Big Cottonwood.

Mr. Peery married Apr. 10, 1865, Letitia Higginbotham, sister of his deceased wife. Removing to Ogden, Oct., 1866, he became one of the prominent men in developing Weber County.

In the spring of 1867, he entered the mercantile business, beginning as a clerk for C. W. West. He soon demonstrated his ability, and in Nov. of that year, formed a partnership with L. J. Herrick. They conducted a very prosperous business. In 1869, they sold out to Z. C. M. I., and President Young, recognizing his business ability, selected him as manager of the Ogden branch of that institution. In 1872 he purchased the Weber grist mills and adjacent lands. In July, 1882, while on a mission to Virginia, the mills burned down. The loss was $60,000, and no insurance, but the mills were rebuilt the following year, and he was interested from that time in flour mills. For years Mr. Peery made a business of loaning money to the farmers of Weber County without security, and it is said, without exception they returned the sums borrowed. One winter, on account of the failure of crops, he allowed the farmers to come to his flour mill and get all the flour they wished, and pay for it the next fall. He was trusted as implicitly as he trusted others, and his utterances upon honest and square dealings are household axioms in Weber County.

When the Ogden Herald Publishing Company was organized, he was made president, and under his direction a complete newspaper outfit was secured, and on May 2, 1881, the first number of the Ogden Daily Herald was issued.

He was President of the First National Bank of Ogden, and a director in a number of others throughout the state.

While devoting a large portion of his time to his business interests, Mr. Peery was called upon by his fellow

citizens to serve them in a public capacity. In 1878, 1880, 1882 and 1884 he represented Weber County in the Legislature and in 1882 was sent as a delegate to Washington to labor for the admission of Utah as a state.. He was chosen Mayor of Ogden in 1883, and reelected in 1885. As a public officer he showed the same zeal in attending to the public's business that he displayed in his private affairs. As mayor of Ogden he gave the city a clean financial administration and when he retired from his second term, the city had $50,000 in the treasury, the city hall was built, and Ogden owned its waterworks.

David Harold was zealous in the execution of his religious duties, and was strongly identified with Church work in Utah. In 1875, he went on a mission to the Southern states, laboring in Texas, Tennessee and Virginia. In 1877, President Young, after paying him a high tribute, chose him as President of the Weber stake, a position in which he was unanimously sustained until 1882, when he resigned. While he was President of the stake, he travelled constantly among the people, devising means for their temporal as well as spiritual welfare.

In 1894 Mr. Peery practically withdrew from business life and built his palatial residence, the Virginia, in Ogden, a monument to his industry. Here he spent the last few years of his life in that peace, comfort and content he had so well earned.

David Harold Peery was a man of strong character and sterling worth. He was a shrewd observer of events and men, and a quick and correct judge of character. His estimate of a man was based upon his honesty. His perseverence was indomitable, manfully overcoming all difficulties. A true Virginian, he was extremely hospitable, and entertained many noted men and women, but the poor man was as courteously and warmly received at his home as the more famous or wealthy.

Children of first wife:

i. Thomas Carnahan, b. 9 Oct., 1858, in Burkes Garden, Tazewell Co., Va.; d. 1 May, 1861.

195a. ii. Louisa Letitia, b. 14 July, 1860, in Burkes Garden.

iii. William Harold, b. 21 Sep., 1862, in Burkes Garden; d. 12 Oct., 1862.

Children of second wife:

i. David Henry, b. 13 Apr., 1866, in Holliday, Salt Lake Co., Utah; d. 6 Dec., 1907.

196. ii. Joseph Stras, b. 5 Oct., 1868, in Ogden, Utah.

iii. Nancy May, b. 2 May, 1871, in Ogden, Utah; d. 31 Mar., 1873.

197. iv. Horace Eldredge, b. 14 Nov., 1873, in Ogden, Utah; d. 2 Oct., 1913.

v. Eleanor Virginia, b. 29 Apr., 1876, in Ogden, Utah; d. 3 Jan., 1877.

198. vi. John Harold, b. 19 Feb., 1878, in Ogden, Utah.

199. vii. Margaret Louisa, b. 20 Feb., 1881, in Ogden, Utah; d. 13 June, 1916.

200. viii. Simon Francis Higginbotham, b. 18 Aug., 1884, in Ogden, Utah.

201. ix. Lewis Hyrum Ward, b. 11 Apr., 1887, in Ogden, Utah.

x. Harman Ward, b. 23 Aug., 1891, in Ogden, Utah.

113. Eleanor Martelia Peery[4] *(David,[3] John,[2] James[1])* was born 15 Oct., 1827, in Tazewell Co., Va., and died 7 Nov., 1854. She maried David Borders who was born in Lawrence Co., Ky., and died 15 Feb., 1891.

Children:

i. Eleanor Jane, b. 28 July, 1848, in Paintsville, Ky.; m. 29 Aug., 1866, William P. Vaughan of Virginia. Children: Rector, b. 22 Feb., 1871, in Kentucky; Thomas, b. 10 Dec., 1875; David, b. 4 Sep., 1877; Martelia, b. 29 Oct., 1881.

ii. Mary Letitia, b. 2 Mar., 1850; m. 11 June, 1868, Christopher Columbus Botner, b. 2 Mar., 1850, in Kentucky. Children: Oliver D., b. 22 June, 1869, d. in infancy; John David, b. 14 June, 1870; Charles Milton, b. 28 Apr., 1872; Edgar Hildreth, b. 5 Mar., 1874, d. 27 July, 1897; Martelia Jane, b. 13 Mar., 1876; Ola, b. 31 Aug., 1878; Amanda Victoria, b. 5 Apr., 1880, d. in infancy; Ella and Della (twins), b. 11 Apr., 1881; Jacob Dawson, b. 12 Jan., 1884; Christopher Columbus, b. 2 Oct., 1886.

iii. Charles Harold, b. 12 Sep., 1852, in Kentucky; m. 20 Oct., 1869, Melissa Jane Butler. Children: Alonzo, b. 24 July, 1870, in Kentucky, d. 24 June, 1909; Eleanor Martelia, b. 15 Jan., 1873; David Harold, b. 18 Oct., 1888.

114. Mitchell Tate Peery[4] *(Archibald,[3] John,[2] James[1])* was born 1814, in Tazewell Co., Va., and died 14 Sep., 1859. He married for his first wife, Elizabeth W. Collier, who died 4 July, 1852. He married for his second wife, Triphenia Witten.

Child of first wife:

i. Archibald Bascom, d. 7 Sep. 1852.

Child of second wife:

i. James, moved to Oregon with his mother and died there.

115. Henry Wynne Peery[4] *(Archibald,[3] John,[2] James[1])* was born 1820, in Tazewell, Co., Va., and died 18 Sep., 1852. He was a Methodist minister, and lived in Grundy Co., Mo. He married Mary T. Sparks, widow, who died 8 Oct., 1852.

Child:

i. Mary Alva, d. 8 Nov., 1852.

(to be continued.)

BOOK REVIEWS

Jewish Marriage Notices from the newspaper press of Charleston, S. C., 1775-1906. Compiled by Barnett A. Elzas, M. D., LL. D. Cloth, 64 pages. Price $2, post paid, by the author, 42 W. 72nd St., New York City. These notices have been gathered from many libraries and from many places. Some entries from the records at City Hall, Charleston, S. C., have been added.

Romer, Van Tassel and Allied Families, with tales of the neutral ground. Edited and compiled by John Lockwood Romer, Buffalo, N. Y. Cloth, 151 pages. The book contains a collection of sketches gathered from various sources, pertaining to the history of Westchester County, N. Y., wherein the Romer and Van Tassel families play a part. The Hawley, Taylor, and Carter families are briefly treated genealogically in the latter part of the book. The book is beautifully made.

Blake. The Ancestry and Allied Families of Nathan Blake, 3rd, and Susan (Torrey) Blake, early residents of Corinth, Vt. By Almira Torrey Blake Fenno-Gendrot. Cloth, 201 pages.

Many families are included in this very beautifully made volume of history and genalogy. "The book," says the author, "shows in a concrete and simple manner the making of New England—the personal final narrative giving a glimpse of Vermont life exactly as existing from 1820 to 1850. We feel that many in Utah may find this of interest, giving them the views of old graveyards, houses, and customs of that early date." There is a complete index.

Baskerville Genealogy. A supplement to the author's genealogy of the Baskerville family of 1912, being a miscellany of additional notes and sketches from later information, including a study of the family history in Normandy. By P. Hamilton Baskerville, A. M., Richmond, Va. Cloth, 179 pages, fully indexed.

The chapter headings of this book read: "Our Norse Ancestors," "The Baskervilles in Normandy," "The Early English "Baskervilles," "The Virginia Baskervilles," "The Descent from Alfred the Great," "Notes on Allied Families." The book is well made, and we are pleased to receive a complimentary copy from the author.

Beard. A genealogy of the descendants of widow Martha Beard, of Milford, Conn. By Ruth Beard. Cloth, 99 pages with three plates and index. Price $3.50. Address Oliver G. Beard, Shelton, Conn.

This is the genealogy of Martha Beard who came from England with her husband, three sons and two daughters, and settled in Milford, Conn., in 1639. Her husband died on the voyage. There are eleven generations given, her son John being the ancestor of all of the name. The genealogy is concisely put and the matter well arranged.

The English Ancestors of the American Sanborns; A Supplement to the Sanborne-Sanborn Genealogy. By V. C. Sanborn, of Kenilworth, Ill.

This is a twenty-four page booklet, which will prove a valuable addition to the large genealogical work by the same author.

Southport, Conn., Congregational Church, March 7, 1843–Nov. 30, 1915. An historical sketch, together with the confession, the covenant, the bylaws, and lists of the pastors, deacons, members, and baptized children.

This book is privately printed, and there is no clue to either author or publisher. It is, however, a very praiseworthy work, and contains a lot of valuable information. It is beautifully printed, and contains an index to the register of baptisms.

KNIGHTS TEMPLARS. The Knights Templar was a religious organization founded about 1117, the members of which were pledged to go with the Crusaders to the Holy Land to protect them. In their effigies and monuments, their legs crossed below the knees indicated that they had been to the Holy Land once; when crossed above the knees, they had been there twice. Straight legs in a figure indicated that the man had never been in the Holy Land. Sometimes the refractory knights were imprisoned in tiny cells high in the walls of the Temple Church, London, where they would look down at the services while they were being starved to death, or otherwise "disciplined."

OUTLINES

Of Studies and Activities for the Genealogical Society for the Season of 1918.

Prepared and Issued by the Genealogical Society of Utah.

These outlines are presented in response to a general call for a more definite program of work and study by the Stake and Ward Representatives of the Genealogical Society, as well as others who are interested in temple work and genealogy. In the past, this work has been left largely to the initiative of Stake and Ward workers, in which the Relief Society sisters have taken an active part, but it is now thought advisable to present from the general office of the Society an outline of study and activity which will be uniform throughout the Church. The work herein presented is purposely made as plain and as simple as possible, realizing that, in many localities, this is a comparatively new line of activity. The number of meetings required has been limited to twelve for the year, but it is sincerely hoped that as much good as possible may be derived from them.

OFFICERS.

The officers required to carry out this program are one Stake Representative for each stake, and one Ward Representative for each ward and branch in the stake. There is no objection to stakes and wards having active committees of brethren and sisters working in connection with the representatives.

MEETINGS.

Once a month, where it is possible, the Stake Representative should meet with the Ward Representatives to receive reports and to impart instruction. The monthly meeting should be arranged for by the Stake Presidency and might well be held in connection with the regular monthly Stake Priesthood or Union meeting. If this time is not convenient, some other time may be appointed. This meeting should be presided over by the Stake Representative, and the order of business may be as follows:

1. Reports from the Ward Representatives regarding, (a) The interest in and the amount of Temple work done in ward; (b) New memberships obtained for the Genealogical Society; (c) Subscribers to the Genealogical Magazine; (d) Family organizations effected; (e) Miscellaneous matters of business.
2. After reports and discussion, the Stake Representative or some one appointed by him should present the lesson for the month as herein outlined.

The principal text for these lessons is "Lessons in Genealogy," 1915 edition, published by the Genealogical Society of Utah and sold for fifteen cents. When bound in with "Salvation Universal," by Joseph F. Smith, Jr., twenty cents. The teacher, of course, must be provided with one of these books, and the best results will be attained when the text is also in the hands of those who are to learn. The teacher should also have sample copies of all records and blanks used in this work.

LESSONS.

Lesson for January.

THE PLACE OF GENEALOGY IN THE PLAN OF SALVATION.

Subject matter for this lesson will be found in "Lessons in Genealogy," pages 3-8, also in "Salvation Universal."

Once a month, following closely the stake meeting, and with the sanction and direction of the Bishop, the Ward Representative should conduct a meeting to which the members of his ward are invited. At this meeting the lesson for the month, as previously presented in the stake meeting, should be given, the purpose being to give to all in the ward who are interested a working knowledge of genealogy and temple record keeping.

Subjects for discussion: What is there in modern Christianity which makes it an incomplete means of salvation? In what way does the restored gospel not only give the doctrine of a universal salvation, but also provides the means of salvation? What is meant by calling genealogy a "handmaid" of temple work?

Lesson for February.

THE SPIRIT OF ELIJAH.

Text: "Lessons in Genealogy," pages 8-10; "Salvation Universal," pages 26 and 27. The subject might well be treated under the two heads: (1) The Spirit of Elijah as made manifest in the Church through the building of temples and the general interest shown by Church members in doing the work for their dead. (2) The Spirit of Elijah manifested in the world by the interest taken in genealogy and the gathering and publishing the records of the dead. Show how these two branches of the same spirit are working in harmony for the salvation of the race.

Lesson for March.

SOURCES OF GENEALOGICAL INFORMATION.

Text: "Lessons in Genealogy," Lesson II. The follow-

ing are some of the most important sources of genealogical information: Personal, that is, information which the individual may have either recorded or not recorded; Relatives, get from old members of the family all the information they may have; Correspondence, conducted with relatives, friends, recorders, etc.; Bibles; old record books; genealogical societies, especially the Genealogical Society of Utah; foreign research. Many interesting experiences may be related by individuals in their search for and their gathering of genealogy.

Lesson for April.

MATERIAL FOR RECORD KEEPING.

Text: "Lessons in Genealogy," pages 16, 17, and 18. The importance of keeping records should be emphasized. Read Sections 127 and 128 of the "Doctrine and Covenants." Explain the difference between keeping a record of the living who do the temple work for themselves and the keeping of a record of the temple work done for others. The two record books needed for this should be exhibited and explained. Show the use of cards, note books, etc. Show the need of a systematic keeping of all records.

Lesson for May.

ARRANGEMENT OF NAMES IN THE RECORD OF TEMPLE WORK.

Text: "Lessons in Genealogy," Lesson III; see also the sample page printed in front of the Family Record of Temple Work, and study it carefully. A painstaking study of the lesson in the text should give a very good idea of how the names should be arranged. Pencil note books and a blackboard would be great aids in this lesson. The learner should not be satisfied with the theory only, but should work out some simple pedigree, preferably of his own family.

Lesson for June.

IDENTIFICATION.

Text: "Lessons in Genealogy," Lesson IV. As the chapter in the text explains, it is important that every name for whom temple work is done be identified as exactly as possible in the records. The means used to do this should be pointed out. Why cannot temple work be done for "John Smith" if there be no further information than his name to

identify him? Explain the use of "of" and "about" as means of identification.

Lesson for July.

NUMBERING NAMES IN RECORD.

Text: "Lessons in Genealogy," Lesson V. Explain that the numbers placed by the names in a record is not a part of the record but merely a useful device for the keeper of the record to more readily identify the names. The system of numbering explained in the text follows logically the system of arrangement of the names. Show how additional information may be taken care of even after the main record is completed.

Lesson for August.

THE HEIR AND RELATIONSHIP.

Text: "Lessons in Genealogy," Lesson VI. In this lesson make clear the distinction between the heir to the names in the Record of Temple Work and the name of the individual who now has the work in charge. The heir to the temple work may be dead, but the temple work goes on, and there are living representatives who carry it on. The purpose of the relationship called for in the record should be explained, and the relationship chart on page 34 of the text should be carefully studied. In this lesson it would be well to explain the limitations placed on the number of lines one may work for as also the district limitations provided for those who cannot get a connected pedigree. (See pages 37 and 38 in the text.)

Lesson for September.

MAKING OUT TEMPLE SHEETS.

Text: "Lessons in Genealogy," pages 57-59. On pages 60 and 61 of the Lesson Book are found reproductions in miniature of the sheets used in making out lists of names for the Temple. These, with the explanations given in the text should be sufficient to make clear this work. Sheets for actual use in temple work may be obtained without cost from the Temple where the work is to be done, by addressing the Recorder. Stamps for return postage are usually inclosed. "Genealogical Sunday" comes in this month. (The Sunday nearest the 21-22 of the month.) With the consent of the Bishop, some arrangements for the observance of that day should be made.

Lesson for October.

FAMILY ORGANIZATIONS.

Text: "Lessons in Genealogy," Lesson IX; also the "Genealogical Magazine" for January, 1917. Show the importance of every family having temple work to do to organize for the systematic carrying out of that work. The Ward Representative might keep a record of the families in the ward that have organized, and he should lend his encouragement and aid for further organizations. The constitution and bylaws in the Lesson book are suggestive only, and may be modified to suit conditions. The importance of the Temple Committee should be emphasized.

Lesson for November.

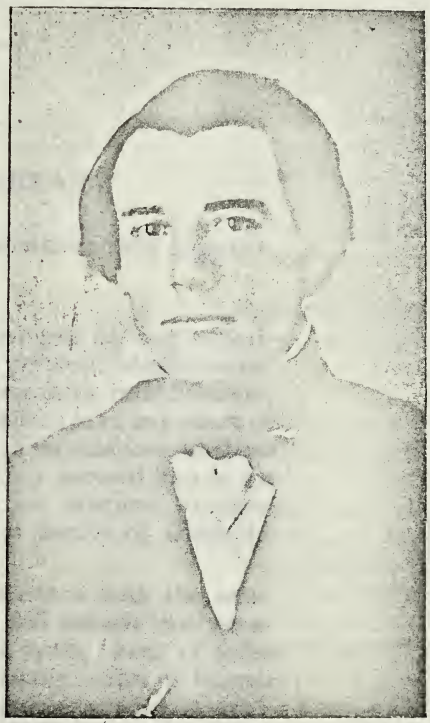
TEMPLE EXCURSIONS.

Read the suggestions printed in the January, 1917, number of the "Genealogical Magazine" on this topic. Temple excursions may be planned for any month in the year, and so discussions regarding them may be held at any appropriate time. Some stakes and wards have annual excursions to the Temple, and these are among the most useful and enjoyable events in their history. As a rule the number of such excursionists who can be received in the Temple, on any one day, is limited to one hundred and fifty, exclusive of children. Arrangements must be made with the Temple Recorder at least one month before such excursions. Those who purpose engaging in ordinance work should have the records therefor properly prepared beforehand, on the blanks provided for that purpose.

Lesson for December.

REVIEW OF INSTRUCTIONS CONCERNING TEMPLE WORK.

Text: "Lessons in Genealogy," Lesson X. These Instructions issued over the signature of President Joseph F. Smith are also printed in leaflet form and may be obtained from any of the Temples. They summarize briefly what is necessary to know regarding the doing of Temple work. If there are points in these Instructions not clear they should be discussed and explained. The general instructions given apply equally to all the temples; but the days and time of the day when certain work may be done may vary in different temples; therefore definite information should be obtained regarding the conditions which prevail in the temple where members of the ward do their work.



GEORGE C. PEERY

From a daguerreotype taken when he was twenty-seven years old.

THE
UTAH GENEALOGICAL
AND HISTORICAL MAGAZINE.

APRIL, 1918.

GENEALOGY IN THE LIBRARY.

By Otis G. Hammond of the New Hampshire State Library.

What is genealogy?

Dr. Henry R. Stiles, an old-time genealogist of long experience, says: "Genealogy is the science of personal identification. It has for its object the discovery and permanent establishment, by proofs and evidences which would be conclusive in any court of law, of the identity of the individual, both in its relations to those who have preceded him and to those who may succeed him in his own particular family line, as well as in his relations to those belonging to collateral lines of the general family of which he and they are members."

Most of you who have had any experience with the amateur seeker after genealogical information will answer that genealogy is an infernal nuisance. And so it is in the hands of some people. There is hardly a subject in the whole realm of human knowledge on which so many senseless questions are asked, foolish statements made, and idiotic letters written.

Almost everybody is, in his own estimation, qualified to do genealogical work if he feels like it. "It is very simple," he says. "You find out who your father was, and then his father, and so on." And this is as far as many of them get before they cease to feel like it. Others persevere, and get back to the Revolution, where they rest satisfied, assuring themselves that this is far enough, and that the rest doesn't amount to anything, anyhow. But there are some who are possessed of a true genealogical instinct, who will follow a trail through the darkest tangles of vital records and archives with the keen scent of a hound, passing cross trails and false leads with a sniff, until finally they pounce upon their quarry and drag it forth to be worried and

torn to pieces by the rest of the jealous pack. These are true genealogists, men and women who do good work, and leave behind them monuments of patience and industry, but no money.

Good work in genealogy never was done solely for the money it might bring to the compiler, but the best is brought forth by the genuine enthusiast, who does it because the intricate problems of personal identity have for him a fascination and an excitement which no other occupation on earth can afford. You may say that there are professional genealogists who work for money, and who will not open their lips until their palms are crossed with a greenback. This is true, and most of them do good work, but I venture to say there is not one among their numbers who was not led into genealogy by a love for it as a science rather than by a sole regard for the dollars it might bring to him. The enthusiasm of the professional gives him experience, and experience makes him expert in the knowledge of methods, in judgment of authorities, and in the sources of information. There is a ready demand for his services, so he sells his labor as we do ours, and finds an agreeable way of providing his family with the necessaries and comforts of life.

In speaking of genealogy I include all search after ancestors, whether for the purpose of gaining admission into a hereditary society, tracing title to imaginary property in England, personal gratification, or compiling a family history.

When anybody comes to you for help first find out exactly what he wants. If he does not know, and many do not, find out what he does know, and then tell him what he wants. Some people go to a librarian with such simplicity and trustfulness that it is really affecting. I received a letter one day from a woman somewhere out West, asking for the Revolutionary service of her great-grandfather. She said she did not know his name, nor where he lived, and she was not sure that he was in the Revolution, but she wanted to join the Daughters of the American Revolution. I thought she was giving me very little information as a guide in my search, and looked at the end of the letter to see what her own name was, what family she belonged to, but she had signed her married name.

You will find that many beginners start with strange ideas and extraordinary beliefs of the greatness of their ancestors, although this is not as generally true today as it was a few years ago. We can all remember the time when everybody claimed to be descended from one of three brothes who came to America together. There were more brothers who came to this country in bunches of three than there were old chairs in the Mayflower. It is not, however, a proper part of your duty to attempt to correct these fancies, for by so doing you will quickly find yourself in a very disagreeable and useless controversy, which will destroy your usefulness in the case. Your student will probably be posi-

tive and intolerant, but this will simply emphasize his inexperience. As he progresses and develops in his work he will soon be forced to abondon his ideas by finding that his family, as a whole, was made up of plain, ordinary people with perhaps, an occasional instance of unusual ability, such a family as anybody has a right to expect. He will undoubtedly find some individuals of whom he will not care to boast.

Although strange cases are not as numerous as they once were, they do occasionally appear, and sometimes they amount almost to insanity. A woman called on me one day in great haste for a certified copy of some document which I could not find to exist. She said that it was the last link in her chain of evidence to prove here claim to an estate in England, her share of which was to be eighty million dollars. Finally she found something else which she said would do just as well; but the office of the Secretary of State was closed, and the copy must be certified somehow, so, to please her, I attached the certificate of a notary public, stamped it with my seal, and she went away perfectly satisfied. And I have got to wait for my notary's fee until she gets her eighty millions.

Mr. Collins, hod-carrier, came in another day, and wanted some book that would tell him about the early kings of Ireland. Mr. Collins is one of the very few unconsciously funny Irishmen that I have ever known. He told the tale that once upon a time the kings of Ireland claimed title to the soil of Denmark, but they did not possess the land. Nevertheless, in assertion of their title, it was customary to bestow portions of that country as wedding gifts on their sons and daughters, in the full belief that some day they would again come into actual possession. "They till me I am of ryal blude," said Mr. Collins, and he wanted to find his piece of Denmark.

These are extraordinary cases, and not to be looked for in our everyday library work. But, perhaps, some day a portly, positive woman will come in and say, "I want to find the Revolutionary record of my great-grandfather. He was a colonel in the Revolution." You find no mention of any such colonel in the Revolutionary rolls, but you may find a corporal or a private of the name she gives you; and you ask: "How do you know he was a colonel? Where did you find such authority?" She immediately bristles up and replies: "Why, we have always been told in our family, right straight down, that he was a colonel. My father told me so when he was ninety-eight years old, and I guess he wouldn't lie. And we know it is so, anyway, because we have got his gun."

Of the treatment of genealogical inquiries there is not much to be said. Naturally you would first look for a published genealogy of the family, or a history of the town in which they were located. If both of these fail, then your client is in difficulty, and

must search at large for his information, in original town, church, and family records, wills and deed, biographical sketches, and the whole vast body of published and unpublished material which is now accessible to the student. He must keep his problems always in mind and never despair, for often facts long sought for are found in strange places, to which the most analytical mind in the world would never be led by the most finished process of reasoning.

Only a few days ago a friend in New York, to whom I had sent some notes from our early deeds, wrote me that one of these deeds probably revealed the name of the wife of John Bean of Exeter, a name which the Bean family association had been seeking for years, under the leadership of the late Judge Drummond of Portland, a most accurate and thorough genealogist. I found that my friend was right, and that, not by one deed alone, but by comparing two deeds, I could trace a distinct line from the ancestor he was seeking back to John Bean, his wife, and his wife's father. None of the Bean family being a party to either of these deeds, the name was not indexed, and neither my friend nor I was particularly interested in Beans unless they were baked. Such purely accidental discoveries occasionally happen, and the student is justified in looking almost anywhere for his facts, for they may be there.

The busy librarian or assistant is obliged to make it a general rule not to conduct genealogical research for his patrons, unless they may choose to leave the matter in his hands, to be done in moments of leisure or after library hours. During the library day it is very unwise to attempt to do more than guide the student, for, if you once become involved, one question leads to another, one generation to the next, until you discover that half your day has been spent, perhaps to little purpose, and your own work stands untouched. Give the amateur student the books that will help him, answer all the questions he may ask, but let him do his own search. If necessary, show him how to use indexes, and explain to him the plan of sequence used in the genealogies he is consulting, but let him use the books himself. He may prove to be incapable of following a line of ancestry, but, if this be so, the sooner he ceases the attempt the less harm he will do by making untrue records for the use of other members of his family, who, not having the sources of information at hand, may depend on his work as accurate.

In genealogy, errors once in print are propagate to a degree impossible in any other work. All genealogical facts must first come from some original record, which can exist in only one place. Therefore, when this record is printed, the printed copy is accepted by most people in lieu of the original, for the saving of time and expense involved in a journey to the manuscript. If there is an error in this print it is copied and recopied, and

woven into genealogies of allied families until a web of falsity has been created which can never be entirely destroyed. The first and absolutly essential qualification of a genealogist is accuracy, and the second is industry.

It is not now possible for any city or town library in this state to acquire much of a genealogical library. These books are very expensive, and it requires a large number to be effective in supplying the wants of any prospective student who may chance to apply. But if you do have such inquiries there are two or three books which you can have, and which you cannot do without. Munsell's Genealogical Index, the last edition of which was issued in 1900, gives references under each family name to all the genealogy relating to that family which is printed in individual volumes, town and county histories, the New England Historical Register, and a few of the more important genealogical works of a general scope. Munsell's List of Titles in Genealogical Periodicals, 1899, gives a list of genealogical articles published in various periodicals. With these as guides your student can easily select those books which will be of assistance to him, and you can obtain them from the State Library.

Probably the motive of most of the genealogical inquiries you may receive will be the gaining of admission into some hereditary society, and the motive of most of these efforts is purely social or personal. Perhaps I am led to believe in the less worthy motives as inciting people to a study of their family histories by the fact that in my experience so many of those who come to me for help and advice in beginning such research first ask for information of some ancestor to whom they ascribe some noteworthy deed or some distinguished title. He was a Revolutionary soldier at least, and generally an officer of high rank; or he was a judge, or a councilor, or a governor, as proved by family tradition; and it has fallen to my lot to explode many a good old tale of pride handed down from generation to generation by proving from the records that the colonel was a corporal, or the judge a justice of the peace.

Some people take the other extreme, and scoff at all mention of family history or ancestral dignity, and say that it is only what one does himself that he has any right to be proud of. A friend of mine was one afternoon attending a pink tea, or a sewing circle, or something of that sort, where the matter of family pride was discussed. She expressed her opinion very forcibly to the effect that the whole thing was nonsense, and finished by saying: "Why, I should not feel a bit proud if I found out that I was descended from—er—er—Queen Elizabeth."

So she vindicated her theory that one's reputation is made only by what he does himself. That one saying of hers made her more famous in her city than all the deeds of all her ancestors.

Every family line will include some black sheep, for our ancestors were human, like ourselves, and subject to error. Unless a genealogist is governed by a false pride in the family he is writing, black sheep will receive the same treatment as white, and all facts will be accurately stated, whether good or bad. Any attempt to cover up a moral obliquity by the changing of a date, or the omission of a date or an essential fact, is a genealogical sin. The mistakes of our forefathers need not be made unduly prominent, and many of them it may not be necessary to mention. But the necessary facts of human life, such as parentage, date and place of birth and death, record of marriage, dates of birth and names of children, if known, cannot rightly be changed or omitted, whether they indicate any deviation from the path of righteousness or not.

Many of the black sheep of two hundred years ago would be quite blonde in our day. If we find our forefathers figuring in the court records of long ago, we should do them the justice to remember that they lived under very different laws and customs from ours, and that many things which now pass unnoticed were then solemnly and severely dealt with by the magistrate. The list of capital crimes was long and strange. In our first code of law in New Hampshire, enacted in 1679-80, idolatry, blasphemy, treason, rebellion, murder, witchcraft, bestiality, and false witness "to take away a man's life" were punishable by death without alternative; and kidnapping, rebellion or stubborn conduct by children sixteen years old or more towards their parents, rape, and arson, by death, or some other grievous punishment." Swearing, lying, destroying of fences, and speaking contemptuously of the Scriptures or of the minister were heavily fined. In the Cranfield code of 1682 it is laid down that "Whosoever shall on the Lord's day be found to do unnecessary servile labour, travell, sport or frequent Ordinaries in time of public worship, or idly straggle abroad; The person so offending shall pay a fine of Ten shillings, or be set in the stocks an hour. And for discovery of such Offenders, It is Ordered, That the Constable with some other meet person whom he shall choose, Shall in the time of public worship go forth to any suspected places within their Precincts to find out any offender as above, & when found to return their names to some Justice of the Peace, who shall forthwith send for such Offender, & deal with him according to Law."

Our Sunday afternoon walk was forbidden as idly straggling abroad. What a day Sunday must have been, especially for the children! There were practically no books among the common people except the Bible, and these were so scarce that they were often specially devised in wills, like the feather beds, and the iron pots and brass kettles, the most highly prized articles of all the household furniture and utensils, because, I suppose, they were the most difficult to get. Many of our ancestors had to sign

their names by mark, and could not have read books if they had had them. Happily a large part of the Lord's day was taken up by two meetings, with two long sermons, strong ones, too, smelling of fire and brimstone. The minister was generally the only man of book-learning in the town, until later, when the settlements enlarged and comparative wealth increased. Then came the Squire, in most cases a man who had acquired a comfortable property and a fair degree of education for the times.

It sometimes seems as if genealogy were a sort of contagious disease, the germs of which lie dormant in ancient records, and are propagated by the art of the printer; and it often happens that the innocent victim, while satisfying a mere curiosity by looking for some single fact, become infected, and soon develops the fever in its most violent form. He never recovers, for the disease is incurable, and it is in this way that the best genealogist is made. He gives to it all his spare moments, and many that he cannot spare. He pursues his own ancestors to the ends of the earth, and then comes back and begins on his wife's. Some live long enough to do both. It depends largely on what kind of a compromise one can make with his conscience, to enable himself to leave some things undone. For, although in theory genealogy is an exact science, in practice it is most variable and imperfect. A complete genealogy of a family never has been written, and never will be. Early records are comparatively meagre, and once written in that way they can never be perfected. It is not until recent years that complete records of births, marriages, and deaths have been kept in any of our towns or states. What of such records we do find we should appreciate as having been kept voluntarily, for the laws on this subject, when any existed, were of little effect. I do not say this to the discredit of the past, for there was abundant reason for neglect. In the first place no system of keeping such records was provided by government. In the second place our ancestors were far too busy with other affairs of greater consequence to their own hard existence to give much time and attention to the keeping of records for the convenience of the future. They were struggling with the forces of nature to wrest a bare subsistence from the soil. They were, here in New Hampshire, pushing new settlements into the west and north, and bringing up large families of children in the wilderness. The land had first to be cleared of the forest, and the first year corn was planted among the stumps. Later the stumps had to be cut out or burned, and the stones picked up, before a crop of hay could be raised, unless the settler was fortunate enough to own a piece of meadow land. Housed in log huts in the far regions of what are now Cheshire, Sullivan, Grafton, Belknap, Carroll, and Coos counties, buried in snow during the winter, and beset on all sides by wild beasts and still more savage Indians, they could give to the making of records but lit-

tle of the precious time required by the axe, the plough, and the gun.

Even now our records do not cover the whole field of genealogical inquiry. One of the greatest obstacles to successful genealogy is the difficulty in tracing families in their movements from town to town. This is something which never was a subject of record, and is not today. Our record system would be vastly improved by the enactment of a law requiring that before any person shall remove his residence from a town he shall file with the town clerk a statement of his intention, stating his name, and the names of the members of his family who are to accompany him, the place to which they are going, and the date of removal. The same law should require him to file similar information, on arrival, with the clerk of the town to which he goes, stating the place of his former residence.

The wonderful activity in genealogical research which has prevailed for the last fifteen or twenty years is due, I think, very largely to the hereditary societies, composed of the descendants of those who took part in some of the great events in American history, like the Revolution and the colonial wars, or of those who settled in this country during its earliest years. These societies were founded, nominally, for the making and preservation of historical and genealogical records, and thereby to foster in the hearts of present and future generations a respect for the flag and a love of country by holding up to them the heroic deeds and motives of their forefathers, and the sufferings and hardships they endured in establishing the government under which we now live.

These societies have, in the aggregate, done an immense amount of valuable work, and deserve far more credit than the public seems willing to allow them. Many people are able to see in them only a manifestation of personal vanity, a desire to prove one's self a little better than his fellow man. This element does certainly exist in a large degree, and probably, if the truth were told, has had a greater influence in the starting of hereditary organizations than the more commendable idea of teaching patriotism to our children by the examples of history. But this should not blind our eyes to the great good which has been accomplished. Few men can be members of the Sons of the American Revolution without learning more of the history of the Revolution than they knew before.

But these societies have their dangers as well as their benefits, and if the idea of heredity is allowed to predominate over the legitimate purposes of these organizations as laid down in their charters, the result can be nothing but disastrous to our social and economic principles. We have no titled class in this country, and we boast that we have no aristocracy but that of money. This is not exactly true. Genealogy has emphasized the idea of her-

edity, and every community already has its members who view themselves as of a better class than the others. Their reasons may be blood, money, culture, education, employment, or religion. Our salvation at present is in the fact that these people are not united in one class. The foundation principle of aristocracy abroad is the inheritance of blood from ancestors who were themselves aristocrats. New titles are bestowed on persons of plebian origin, but a title alone does not admit its owner to the inner circles of the realm, and in many cases it takes generations of patient and persistent effort to secure general recognition of social superiority.

The orders bestowed on favorite or distinguished subjects by the monarchs of Europe are only memberships in certain societies, whose privileges largely consist in the wearing of decorations on public occasions, and the writing of many letters after the recipients' names. We have already adopted the wearing of decorations to a certain degree, and may in time use the initial letters. But we have gone far enough. If the members of these societies lose sight of the genuine historical purpose of their charters, and allow the length of their pedigrees to absorb their ideas and efforts, then we shall lack only the unity of organization to perfect an aristocracy as powerful and dominant as that in any country of the old world.

I began with a definition of genealogy, and I am going to end with one. John A. Vinton, another historian and genealogist of the old school, has given to us a definition and an appreciation of genealogy so beautiful that I cannot resist the opportunity to read it to you.

"Genealogy is the natural outcome of that inherent disposition in man which leads him to seek for and preserve the memorials of his ancestors in connection with those relating to himself. This disposition springs from an immutable necessity of man's existence, since God, as the crowning act of His work of creation, established the family relation, in itself the very cornerstone of all human, social, political, and religious organization. In God's system of creation and government the family relation, which was inaugurated by the primeval marriage of Adam and Eve, was a unit in form, dual as to parentage, germinal as to its nature, being the seed-bud or appointed means for the extension of the human race It was evidently designed by its divine founder as a normal relation, and as one especially adapted to the wants and welfare of the race. From it arise a thousand social relations, duties, comforts, and delights to benefit and bless mankind. It forms, indeed, the very bed-rock on which all human institutions are founded, without which the world would be a mere chaos of human beings.

"The family as thus instituted by God was a type foreshadowing (1) the school, in the nurture and education of children;

(2) the state, in which mature human life develops its powers in multifold relations and ways; and (3) the church, or that condition of spiritual life in which man is brought into intimate relations with his Maker. Through this fourfold warp and woof of family, school, state, and church runs the central principle of obedience to a higher and properly constituted authority, man's first great lesson in life, linking him, as it were, by a golden thread of analogy, both to his Infinite Creator and to his fellow man. The necessity of obedience to a higher and properly constituted authority thus confronts man at the very threshold of life, in the family. 'Honor thy father and thy mother' is not alone the injunction of the Christian Bible, but is enunciated with equal force in the holy book of all ancient religions. This fifth commandment of the Decalogue, standing foremost in the second table of the law as delivered to Moses, is the analogue and the logical sequence of the first commandment, "Thou shalt have no other gods beside Me,' which heads the first table, and includes all the moral precepts which follow. For it is evident that the man who does not honor his parents is not, and cannot be, a truly moral man in the highest sense of the term. Our habits of obedience or of disobedience to the law of God begin right here. For our parents, with whom our earliest human relations connect us, stand to us, for a time, in the place of God; and reverence for parents thus becomes an essential element of a sound moral character. Reflecting, then, upon the fact that what our parents are to us their parents were to them, and that what our parents were they owed, under God, to the care they received from the natural guardians of their being, and that the same holds true through all the generations of the past, we are led to the conclusion that the fifth commandment binds us to honor and reverence all our ancestors, so far as known to us, and so far as these ancestors were worthy of such regard."

WHAT IS IN A NAME?

By J. Hatten Carpenter of the Manti Temple.

On the 29 June, 1917, in the Manti Temple, a lady friend came to the writer desiring a name of a dead person for endowments on my record. I gave her the name of Mrs. Elizabeth Hatton, who, according to the date of her husband's will of 2 Jan., 1778,, was living at that time at Widford, Gloucestershire, England, she being thereby a member of my maternal line of Hattons of England. The work was done as is usual in such cases, and everything presumably was all right; but it seems that the dead had been watching the ceremonies more closely than the living; for on the following Monday night, in the early morning hours, the living proxy was awakened from her slumbers, and

a voice close to her bed, although no person was visible to her sight, distinctly told her that at a certain place in the ceremonies, the proxy had given a wrong name, and she wanted the error corrected. The dead must have also been aware that on that day, Tuesday the 3rd of July, endowments were going to be performed in the Temple, which was an unusual thing to do, as baptisms were done always on Tuesdays. But on this occasion, an exception was made, so that the Temple could be closed on the morrow, which was the Fourth of July, so all could celebrate the national holiday. Endowments were therefore performed on the Tuesday instead of baptisms for the dead. As soon as the Temple was opened the lady proxy found the writer, narrated the experience she had gone through early that morning, and was much agitated to know how the error could be rectified. I told her how it could be done, and she was soon at ease, and it was corrected before she left the Temple that day, and the dead and all concerned were satisfied.

Now as to the lessons learned and the experiences gained by this apparently small affair, "What is in a name." It shows that our many sacrifices made to perform our Temple work and help out our dead is a most real duty, that there is no guess work about it; that those who perform these labors in these sacred Temples must be thorough in all that they do, as the dead are present in most cases; and if some apparently trivial mistake, from our standpoint of view, is made, it is of vital interest to the dead, and if they are unable to bring it to the knowledge of those who are officiating at the time and have it rectified then and there, they have ways and means at their disposal, as in this instance, of appearing in person, and having the error corrected.

This has made a great impression on the proxy. Previous to that time she was not thoroughly converted to the great importance of Temple Work and the redeeming of the dead. She had been under influences of her own relatives in the past who had ridiculed the work, saying that it was a waste of both time and money, that nobody knew that any of the work was ever accepted, and in fact it was a superstitious practice, and only religious cranks, who were deluded, could so waste their time. This incident has given a great testimony to the proxy. Nothing that her disbelieving relatives may say to the contrary can ever take away the knowledge of the visitation of the dead to her and the request that the error be rectified. Since then she has hardly missed a day in coming to the Temple, and although she is a widow of but little means, she has been moved upon to obtain the record of her husband's kindred, and has succeeded in obtaining some 1,000 names which she hopes to be able to redeem with the help of her children and other members of her family, who before this incident, thought that to obtain any record of their husband and father was out of the question.

For the last ten years the writer has been gathering genealogy from many sources. The Genealogical Society of Utah has furnished many hundreds of the 11,000 or 12,000 names of my dead kindred on my books. I have had correspondents in England and London furnish me names by the hundreds from the Wills of Somerset House, the Chancery Suits, Feets of Fines and other records on file in the Public Record Office of London, as well as the records of parishes in England furnished by the rectors themselves. These have all beeen placed on my books with the identifications of dates, localities, and such as the documents afforded. In some cases I almost had my misgivings as to whether such persons ever lived, but here were legal proofs, and even if I could not tell the exact relationship which I bore to the persons named on these various items extracted and brought out from their hiding places, I have finally come to the conclusion that if I did all the work I could do for them to help them along in their desires for salvation and exaltation in the world of spirits, that some day the links would be found, and all would be united to the various branches of the families for whom I have the honor of being their representative. In fact, I have such a promise. The great thing is to do the work for the names that are given to us, through the various channels that they may come, and leave the results to the future.

This name of Mrs. Elizabeth Hatton I obtained, with several other abstracts of wills, from Somerset House, London, some five years ago. It showed that the maker of the will was Thomas Hatton, who made it on 2 January, 1778, at Widford, England, and that his wife's name was Elizabeth, and his children were Edward, Thomas, Mary, and John Hatton. This is legal evidence that such persons were all living at that time at Widford, and it has been further authenticated by the fact that on 29th June, 1917, Mrs. Elizabeth was still an individual, deeply interested in the labors being performed for her benefit in the Manti Temple, and so attentive that she detected a small error apparently in the ceremonies, and had it corrected by her visitation to the one who had so kindly acted as her proxy on that occasion.

This incident has given me much joy and satisfaction in my Temple labors. Yes, we may say, "What is in a name?" There is ofttimes more than we may think, as in the above incident, one out of many.

I trust that the above experience may be a testimony to many of those who go to the sacred Temples of the Lord to redeem their dead, of the reality and necessity of the work they are doing and that every detail of it should be attended to, so that the dead may be properly cared for, and obtain all the blessings that they are entitled to, in the Providence of our heavenly Father, who desires all men to be saved, through the saving ordinances of the gospel.

RECORDS FROM THE ISLE OF MAN.

By George Minns, English Genealogist.

(Continued from page 175, Oct. 1917.)

MAROWN BAPTISMS.

1807 Mar. 20 Thomas Clucas, Corvalla, aged 89.
1810 June or July Alexander Bennet, English pauper.
1810 Aug. 14 Philip Kelly, from Douglas.
1810 Nov. 6 Rev. John Kewley, from Douglas.
1817 Jan. 3 Ellinor Moore, from Douglas.
1817 Ap. 23 Thomas Quine, from Greeba.
1817 Ap. 28 Margaret Gell, from Santon.
1818 June 14 Philip Quayle, Douglas.
1819 Ap. 7 Anne McGhee, K. Pat.
1819 Ap. 21 Margaret Kelly, K. Ger.
1819 Oct. 5 Charles Moore, K. Pat.
1819 Nov. 16 Rebecca Quayle, Douglas.
1820 Nov. 24 James Flynn, Irishman.
1821 Mar. 28 Thomas Cowle, K. Ger.
1821 Ap. 19 Robert Fayle, Douglas.
1821 July 20 James Jelly, K. Ger.
1822 Jan. 1 Laura Marie Stephens, Douglas.
1822 Ap. 2 Elizabeth Quine, widow, K, Ger.
1822 Ap. 11 Thomas Kewley, Douglas.
1822 May 20 Thomas Shimmin, K. Ger.
1822 Sept. 19 John Callister, K. Ger.
1822 Sept. 26 Ellinor Stephenson, Douglas.
1822 Oct. 7 Margaret Alexander, Douglas.
1822 Dec. 15 Anne Cottier, Douglas.
1823 July 9 Jane Karran, Douglas.
1823 Oct. 20 Thomas Karran, Douglas.
1823 Nov. 27 James Cretney, Douglas.
1823 Dec. 13 Margaret Fayle, Douglas.
1824 Oct. 23 Patrick Kewley, K. Germain.
1824 Dec. 8 Elizabeth Fayle, Douglas.
1825 Jan. 23 Judeth Brew, K. Patrick.
1825 Mar. 29 John Fayle, K. Patrick.
1825 Nov. 6 Thomas Karran, Douglas.
1825 Nov. 16 Anne Cannell, K. Ger.
1825 Nov. 29 Paul Kelly, Douglas.
1826 Sept. 19 John Kelly, Douglas.
1827 July 18 Jane Kardan, Douglas, aged 28.
[Ages are not recorded before 1827.]
1827 July 2 John Kewley, K. Pat., aged 74.
1829 Ap. 24 Isabella Kewley, Douglas, aged 80.
1829 May 25 William Karran, Peel, aged 15.

1829 June 7 Robert Fell, Douglas, aged 64.
1830 Feb. 14 William Kelly, Douglas, aged 64.
1830 Aug. 1 Ann Kewley, Peel, aged 62.
1832 July 22 Margaret Kelly, Douglas.
1832 Aug. 17 Margaret Stephenson, Douglas.
1832 Aug. 27 Margaret Moore, Douglas.
1832 Sept. 2 Judith Eaton, Douglas.
1832 Sept. 16 Robert Moore, Douglas.
1834 Feb. 9 John Kelly, Douglas.
[No Burials are Recorded from Ap. 20, 1834, to Dec. 6, 1840.]
1841 June 28 Margaret Killey, St. John, aged 63.
1842 June 10 William Henry Moore, Warwickshire, aged 24.
1848 Catherine Kewley, Douglas, aged 67.

KIRK MICHAEL BAPTISMS.

[*Note.*—1712 "The old Register Book, being abused in the Parliament's time, was forced to be transcribed and ye same being written on bad paper severall names have been lost, and as many as were legible are transcribed in this Book, which was bought upon ye Parish charge by ye wardens and ye Viccr. Mr. Norris."]

"At a Consistory Court held in the church, 18 Jan., 1699, before the Lord Bishop and the Viccars Gen'lls.

The difference betwixt Mr. Hen. Norriss, Vicar and Jon Kelly of ye sd Parish of ye Ary being this day heard in Court concerning the sd Kelly's Tyth. Itt is therefore ordered yt the sd Jon Kelly shall for ye future pay his tyth in Kinde, to which if he refuse to give obedience, he is to by ye Sumnr or Soldier to be committed into prison there to remaine till he submit to Law.—Tho. Sodor and Man."

1713 Ap. 25 Bapt. Thomas, s. of Mr. Gus' Bradford and Mrs. Margaret Taylor, of Yorkshire.
1714 Feb. 27 Bapt. Gustavus, born Feb. 25.
1717 Mar. 30 Bapt. Margaret, (of the same.)
[See Bur. 1717.]
1712 May 25 Bapt. Mary Brown, of ye Citty of Dublin, being able to answer for herself.
1717 Jan. 19 Bapt. Katherine, dr. of Hendrick Toren of Roterdam, having been brought up amongst the Baptists (as they are called) and not baptized till now by me. Tho. Sodor and Man [The Bishop].
1759 Dec. 21 Bapt. Margaret, dr. of John Dawson and Isabel Moore from K. Germain.
1767 Aug. 2 Bapt. Elizabeth (ill:) dr. of Elizabeth Gordon from N. Britain, by James Newel (as alleged).
1791 May Bapt. John.
1794 Feb. 3 Bapt. William.
1797 Feb. 17 Bapt. Ellen

All children of William Ray and Alice Armstead.—Rec'd Aug. 23, 1803.

The Register of 1750-1818 is also a Transcript. There is an entry saying: "These were copied from the old paper by James James Ogilivie Brown, and carefully examined by him and me the 7 July, 1843."

Certified by Joseph Brown, Vicar of Michael and Episcopal Registrar.

It is to be feared that after the duplication most, if not all of the originals were destroyed or left to decay, as in England. Little did the scribes think of the possibility of their own work falling into the hands of a careless custodian, only to suffer as the original from which it was copied, or run the risk of being lost to the parish and the world altogether.

Nothing is recorded between 1619 to 1626, and 1632 to 1637 in baptisms; or between 1629 and 1656 in marriages; or between 1653 and 1663 in burials.

KIRK MICHAEL BURIALS.

1629 Mar. 25 Inee Shoan, Irish woman.
1637 Aug. 6 Chris. Sayle, of K. Andreas.
1637 Mar. 2 Mac Tear, of K. Andreas.
1649 Ap. 2 James Faile, of Ballaugh, perished in a field in K. Germain parish, and lay there 7 or 8 days.
1649 July 23 ..... Cloge, of K. Braddan.
1672 Sep. 5 Patt Kaighan, perished at sea, bur., at Peeltown.
1672 Sep. 5 Jon Connell, ditto at Jurby.
1672 Sep. 28 Gilt. Quayle, ditto at K. Mich.
1675 Jan. 31 Jony Curfey, at Ballaugh.
1675 Feb. 24 Gilt, Cowley, ditto.
1681 Aug. 14 Wm. Tear, of Kandres, did eat hemlock and died sudenly.
1682 May 1 Jony Corlett, d. at Castletown.
1692 July 1 Mrs. Jane Rattlift, of K. Braddan.
1717 May 12 Gony Looney als. Cashin, at Balaugh.
1717 June 10 Mr. Gustavus Bradford of Arksey, in ye Co. of York, who lived some years in this Island, and was called Jon Wilson. The Lord Bishop was pleased to preach at his Funeral.
1718 Mar. 21 Mr. Will'm Brown, born at Burton in Werrel, ——— late of Dublin, half uncle of the Rt. Rev. the Lord Bishop, with whom he lived some years, aged 80.
1719 July 22 John Shimin, s. of John S. (now of K. Germain).
1720 Nov. 18 Ellinor Kaighin, als. Loony, of K. Ger.
1724 Feb. 21 Philip Kaighan, of K. Ger.
1728 Dec. 31 Mr. Philip Hooper, sometime of London, but resided at Bishop's Court for several years.

1735 July 12 The Rev. Mr. John Allen, Vicar of this parish died July 10. Bur. at K. Maughold.

1740 Aug. 5 Philip Cannell Ballacrenane,
John Cannell Ballachruink,
Wm. Corlet, o towns, and
John Cottier a young man.

These 4 men being at herring fishing perished upon the coast of Scotland.

1747 Jan. 9 Mr. Wm. Crosthwaite from Dublin.

1757 Feb. 1 Catherine Kaighan from Ramsay.

1757 Mar. 21 Lydia Rosthorn of the Whitehouse, from Latham, Lancashire.

1758 Dec. 14 Jane Siddleton, d. in Douglas.

1765 Aug. 5 William Taylor from Whitehaven.

1827 Dec. 17 Andrew Ingles, Sergt, Major 7th R. D. B.

1830 Feb. 19 John Picknole, Esk., from Ireland.

1832 Aug. 23 Mrs. Ann Clegg formerly of Dancer's Hill, South Mimms, Middx.

[No ages appear before 1834.]

KIRK PATRICK BAPTISMS.

1731 July 20 Jane, dr. of Oals [or Oats] Kelley, of K. Ger.

1757 Jan. 9 John (ill) of Jane Clarke.

1800 June 17 John, Christian and Catherine, children of James Kelly and Catherine Moore from Castletown, Rec'd.

1806 Dec. 8 Charles, of John Raighan and Ann Quirk; rec'd Ap. 1, 1812.

1816 Aug. 18 Thomas, s. of William Gell from Peel.

1826 Oct. 8 Thomas Dawson, son of Thomas Dawson and Mary Cannell. Rec'd here Oct. 13, 1834.

KIRK PATRICK BURIALS.

1740 Ap. 17 Dollin Gawn of Ballaugh.

1799 Dec. 22 William Ferdinand Johnston from Dublin.

1808 Jan. 24 John Kelley, of Reaby, aged 99.

1844 Jan. 29 Jane Killey, in child birth of five still born children, aged 40.

1915 Mar. 2 Arthur Joyce, Knockaloe Camp, K. Pat., aged about 50.

1825 July 24 Rec'd William, s. of William Moore, Esq., and Mrs. Price Wilson, aged 18, on 27 June last.

]There is a note stating that "The portion of the Register of baptisms which was much abused and torn" was transcribed from 1769 to 1830. Some entries appear to be missing in the years 1802 and 1803.]

ST. PETER, PEEL.

Tablet: Christian's endowed National School. Founded 1652 by Philip Christian, clothworker and Citizen of London, a native of the island. Left an annuity of £20.

THE PEERY GENEALOGY.

DATA OBTAINED BY EDWIN H. PEERY AND JOSEPH S. PEERY.
ARRANGED BY MISS ANNIE LYNCH.

(Continued from page 42, Vol. 9.)

116. CLARISSA JANE PEERY[4] *(Archibald,[3] John,[2] James[1])* was born 1822 in Tazewell Co., Va., and died 12 Mar., 1859. She married in 1845, John L. McFarland, son of John, and grandson of Col. James McFarland of Russel Co., Va. He was born 6 May, 1819. He married (2) Mary N. Thomas, daughter of Aaron and Mahala Thomas. He was a minister of M. E. Church South and last resided in Desoto, Mo.

Children:

i. NANCY LOUISA, d. 27 Nov., 1849.
ii. FRANCES, b. 5 May, 1846; d. 11 Mar., 1885; m. John D. Froman, b. 24 Nov., 1838, in Vermilion Co., Ill. He m. (1) Nancy Jane Moore, daughter of Levicie Peery. He m. for third wife, Mrs. S. E. Ewing.
iii. ARCHIBALD, b. 27 June, 1847; m. 5 Jan., 1874, Jane Chapman, b. 10 May, 1845. Children: James A., b. 9 Feb., 1875, d. 28 Feb., 1875; John T., b. 9 Sep., 1876, d. 17 Sep., 1876; Mary Frances, b. 10 Dec., 1877, d. 23 July, 1878; Margarey Charity, b. 24 Aug., 1879; Hattie Lois, b. 11 July, 1881; Ruth Barbara, b. 11 Sep., 1883; Alpha B., b. 17 Jan., 1888; Jessie Dorothy, b. 13 Sep., 1889.
iv. WILLIAM OSCAR, b. 8 Feb., 1851; m. (1) Mrs. Lucy J. Highley, d. Mar., 1878; m. (2) Fannie Haverstick, b. 3 Mar., 1860. Children: Minnie, b. 30 Dec., 1877; Jennie, b. 8 Feb., 1878; Jessie, b. 16 Dec., 1885; Willie, b. 4 Oct., 1887; George, b. 28 Mar., 1889; Blance, b. 1 Mar., 1891.
v. COSBY BUREN, b. 14 Apr., 1855; d. Jan., 1901; m. John M. Burke, 12 May, 1896.

Children of Mary N. Thomas:

i. JOHN L., b. 26 Apr., 1861; m. Nannie B. Lewis..
ii. FRANK W., b. 12 Oct., 1863.
iii. ELBERT R., b. 16 June, 1865; d. 19 Jan., 1879.
iv. LAWRENCE R., b. 26 Dec., 1866; d. 1872.
v. LAURA E., b. 30 Aug., 1872; m. James G. Berkeley.
vi. HATTIE, b. 13 Sep., 1877.
vii. HARVEY, b. 13 Sep., 1877.

117. JAMES QUINN PEERY[4] *(Archibald,[3] John,[2] James[1])* was born in 1823 in Tazewell Co., Va., and died Dec., 1861, in Andrew Co., Mo., where he last resided. Farmer.

He married in 1849, Matilda Caples, daughter of Charles and Matilda Tracy Caples.

Children:

i. Babe, d. in infancy.
ii. Ollie, b. 19 Mar., 1856; d. 9 Feb., 1897; m. Bascom Miller, b. 18 Jan., 1868, in Kelso, Kansas. They had one child, Elden Olivet, b. 2 Feb., 1897.
202. iii. Elden P., b. 20 Feb., 1858.

118. George Catlett Peery[4] *(Archibald,[3] John,[2] James[1])* was born 27 May, 1828, in Tazewell Co., Va., and died 31 July, 1907, in Portland, Ore. He married, 26 Sept., 1855, Ruth Jane Kirk, daughter of Thomas and Ruth Howe Kirk. She was born 10 October, 1834, in Giles Co., Va., and is still living (1918) in Portland, Ore. George Catlett Peery was a farmer, and resided while actively engaged in that business one and a half miles northwest of Edinburg, Grundy Co., Mo. His mother was Nancy Peery, daughter of William and Sarah Evans Peery *(William,[2] Thomas[1])*. He was born a few miles from Tazewell Courthouse, Va., where he was raised until about 11 years old. In the fall of 1839 he moved with his parents to Grundy County, Missouri, where they took up a farm near Edinburg. Three brothers and five sisters of his mother, with their families emigrated from Virginia and settled in the same neighborhood about the same time, so that together they formed quite a community of Peery relatives. The country was newly settled, and the arduous task of clearing the land of virgin forest and establishing new homes told hard on the family, and by the end of the year 1852 death had claimed all but four of the family, including his father and mother. For a while after the death of his parents he engaged in merchandising in Edinburg, Mo., in partnership with his brother Mitchell T. Peery. On closing this business he sold the home place, which had been left to him, and bought land adjoining from his brother Mitchell, where he made his home and reared his family. The Civil War broke out just as he was entering active farming life and this seriously hindered his success. His sympathies were with the South, but he could not participate on that side of the struggle without leaving his wife with two young children in an unfriendly community, and this he declined to do. His age exempted him from service in the Federal army, and so he took no military part in the struggle.

He and his family, however, experienced all the hardships of border conditions of the Civil War. Shortly after its close, his health gave way, and he was unable to actively engage in farming under the hard conditions of that kind of a life in a newly settled country. This was followed closely by the long sickness of his wife, so that for a while his lot was one of particular hardship. He, nevertheless, by close economy and perseverance managed to raise his family, giving them good educations and paying his debts in full. In 1886 he removed to Portland, Oregon, whither his son Edwin had preceded him, retiring from active business. There the health of himself and wife greatly improved, and he passed the last years of his life in comparative ease and comfort. He survived the last member of his father's family more than 45 years.

Mrs. Peery removed from Giles County, Va., with her parents, in 1844, and with them settled in Livingstone County, Mo., which adjoins Grundy County on the south, and formerly included it. She and her husband received their education at Grand River College, located but two miles from where her husband's parents had settled. They were both members of the Methodist Episcopal Church South, joining at one of the numerous camp meetings held in those early days, and it was here that they first met. After moving to Oregon, they placed their membership with the Methodist Episcopal church, there being then no organization of their denomination in Portland. Mrs. Peery was a true helpmate to her husband in the trying days of Civil War, and in the struggle of properly raising a family under the adverse conditions during that period and following it, even though much of the time an invalid. Her two grand parents, John Kirk and Daniel Howe, were Revolutionary soldiers. The former belonged to the Virginia Continental line, and served under General Washington; the latter served with Colonel Preston on the Virginia frontier, and attained the rank of ensign or second lieutenant. Mrs. Peery still resides in Oregon with her daughter Georgia Ruth.

Children, all born in Grundy Co., Mo.:

203. i. Edwin Howe, b. 27 July, 1856.
204. ii. Leslie Thomas, b. 14 Mar., 1859.
iii. Lura Belle, b. 4 Dec., 1863; m. Trusten P. Peery (No. 187).
iv. Georgia Ruth, b. 1 Sept., 1866.

119. THOMAS B. PEERY[4] *(George,[3] John,[2] James[1])* was born 26 Oct., 1817, in Tazewell Co., Va., and died 18 Oct., 1882. He married, 18 Sept., 1843, Mary L. Brown, daughter of Isaac Brown. She was born 25 Aug., 1823, in Tazewell Co., Va., and died 25 July, 1890. They resided at Five Oaks, Va.

Children:

205. i. GEORGE FLAVIUS, b. 1 Apr., 1848.
206. ii. JAMES E., b. 6 Sept., 1844.
iii. JULIA A., b. 6 July, 1846; m. Mieger Parks, b. 6 July, 1846. Children: Lulu Parks, Sarah Preston and Thomas.
iv. MARY L., b. 25 Apr., 1855.
v. SARAH J., b. 26 July, 1857; d. 15 Mar., 1898; m. W. W. White. Children: Thomas, Austin, and Hattie Lou.
vi. NANCY LOU, b. 20 Dec., 1861; d. 17 Dec., 1884; m. J. D. Jamison, b. 20 Dec., 1861, in Tazewell Co., Va., and d. 1906. Children: William Flavius, b. 23 Jan., 1886; Mary Stella, b. 17 May, 1887; Sarah Myrtle, b. 21 May, 1889; Peery, b. 13 Aug., 1891; Lulu Pearl, b. 22 July, 1899; Jeffey, resides at Lewiston, Cache Co., Utah.

120. WILLIAM A. PEERY[4] *(George,[3] John,[2] James[1])* was born 21 May, 1821, in Tazewell Co., Va., and died 5 Mar., 1882. He married Jane Mahood, born 5 Mar., 1822, and died about 1909.

Children:

i. ALEXANDER, m. 1913, living in Pocahontas, Tazewell Co., Va.
ii. MATTISON (Madison ?), living in Bluefield, W. Va.
iii. MARY, m. White; living in Pocahontas.
iv. THOMAS, m. Miss Hager; living in Colorado.
v. WILLIAM, m. McFarland; living in Bluefield.
vi. SARAH, d. about 1906; m. McFarland, lived in Tazewell Co., Va.

121. REESE D. PEERY[4] *(George,[3] John,[2] James[1])* was born 6 Apr., 1822, in Tazewell Co., Va., and died about 1911. He married, 28 July, 1860, Jane Harman, daughter of James T. and Marinda Thompson Harman, of Tazewell, Tazewell Co., Va. She was born 23 Mar., 1843. Residence, North Tazewell, Tazewell Co., Va.

Children:

i. NANNIE L., b. 19 July, 1861; m. Pearman. Child: daughter.
ii. LIZZIE K. b. 10 Sept., 1863; d. 6 June, 1892; m. Robert Pearman.
iii. GEORGE W., b. 8 Feb., 1865; m. Florence Bowman.
iv. JAMES R., b. 21 May, 1867; m. Annie Litteral.
v. JOHN H., b. 23 Mar., 1869; m. Laura Vaughn.

vi. THOMAS E., b. 7 Nov., 1873; d. 7 May, 1874.
vii. MARY M., b. 15 Feb., 1875; m. Robert Cline.
viii. OLLIE V., b. 23 Aug., 1877.

122. SARAH ANN PEERY[4] *(George,[3] John,[2] James[1])* was born 17 Jan., 1824, in Tazewell Co., Va., and died 4 Mar., 1873. She married Arthur Preston of Lawrence Co., Ky.

Children:

i. GEORGE.
ii. SCOTT.
iii. ARCHIE.

123. MARSHALL PEERY[4] *(George,[3] John,[2] James[1])* was born 5 May, 1835, in Tazewell Co., Va. He married Rebecca Thompson.

Children:

i. GEORGE, m. Miss Burton, of Tazewell; d. about 1905.
ii. SAMUEL, m. Miss Presley, and lived at Chandler, Oklahoma.
iii. AUSTIN, m. Miss Harman, dau. of Matthias Harman.
iv. A DAUGHTER, m. James Barber, of Chandler, Oklahoma.

124. JAMES EDWARD PEERY[4] *(Jonathan,[3] James,[2] John[1])* was born 10 Feb., 1824, in Tazewell Co., Va., and died Aug., 1886. He married Elizabeth Canterbury.

125. MARTHA J. PEERY[4] *(Jonathan,[3] John,[2] James[1])* was born 28 July, 1825, in Tazewell Co., Va. She married, 18 Nov., 1847, Thomas Crane, son of George and Nancy Crane. He was born 13 July, 1822, in Frankfort, Ky., and died 13 Nov., 1870, in Audrian Co., Mo. He was a farmer and resided in Martinsburg, Audrian Co., Mo.

Children:

i. ANN, b. 23 Sept., 1848; m. George P. Romans.
ii. EDWARD, b. 9 Jan., 1851; m. Annie Johnson.
iii. GEORGE K., b. 3 Apr., 1853; m. America A. Peery, dau. of Gordon C. and Lucinda Williams Peery (No. 83).
iv. CHARLES, b. 23 Nov., 1856; m. Hattie Pondexter.

126. GEORGE PEERY[4] *(Jonathan,[3] John,[2] James[1])* was born 27 Dec., 1828, in Tazewell Co., Va., and died 22 Feb., 1897, in Callaway Co., Mo. He married, 16 Nov., 1853, Elizabeth Smith, daughter of Nimrod and Celia Smith of Kentucky. She was born 30 June, 1831, and died 8 Feb., 1890. Mr. Perry was a farmer and resided at Martinsburg, Audrian Co., Mo.

Children:

i. Henry O., b. 18 July, 1855; m. Annie Hart.
ii. Laura, b. 4 Sept., 1857; m. William H. Marlow.
iii. Nannie, b. 9 Feb., 1859; m. Tyray Bishop.
iv. William A., b. 4 Jan., 1864; m. Lizzie Cahall.
v. Jonathan G., b. 17 Apr., 1867; m. Dora Hudson.

127. Catherine D. Peery[4] *(Jonathan,[3] John,[2] James[1])* was born 15 Aug., 1831, in Tazewell Co., Va. She married, 5 Jan., 1850, David Yarnall, son of Isaac and Jane Yarnall of Harrison Co., Ky. He was born 15 Jan., 1822, and died 26 Feb., 1865. He was a farmer and lived in Martinsburg, Audrian Co., Mo. After his death she married James E. Peery (for family see No. 206).

Children:

i. Sallie J., b. 19 Sept., 1850; m. Shelton P. Haslip.
ii. Nannie E., b. 14 Sept., 1852; d. 11 Dec., 1877.

128. John Augustus Peery[4] *(William,[3] James,[2] James[1])* was born 15 Feb., 1841, in Tazewell Co., Va. He married, 15 Dec., 1863, Nancy Peery[5] *(Gilbert,[4] James,[3] James,[2] James[1])*. She was born 7 Apr., 1848, in Tazewell Co., Va. He is a farmer, and resides in the old homestead. John Augustus is known in the community as "Augustus S."

Child:

i. Ella F., b. 12 July, 1817; m. S. S. Hutton.

129. William Wilkerson Peery[4] *(William,[3] James,[2] James[1])* was born 15 Feb., 1841, in Tazewell Co., Va. He married, 20 Nov., 1864, Margaret E. Wilbern, daughter of C. C. and Margaret Gilbert Wilbern of Hancock Co., Tenn. She was born 10 Apr., 1842.

Children:

i. Mary Elizabeth, b. 26 Apr., 1866; m. John Witten Buchanan, b. 23 Dec., 1867, in Tazewell Co., Va. Children: Sallie, b. 16 Sept., 1888; Margaret Elizabeth, b. 14 June, 1891; William Alexander, b. 9 Jan., 1893; Hattie Bandy, b. 2 Sept., 1895; Harry Peery, b. 4 Mar., 1900.
ii. Everett F., b. 1 Dec., 1868; d. 8 Feb., 1874.
207. iii. Claybourne Augustus, b. 14 Dec., 1870.
iv. George B., b. 20 Jan., 1876; d. 30 July, 1880.
v. Samuel L., b. 1 Aug., 1878.

vi. Lena G., b. 4 July, 1880; m. James Doctson. Children: Carl and Mary.
vii. William H. R., b. 17 Aug., 1883.

130. George Washington Peery[4] *(James,[3] Samuel,[2] James[1])* was born 1 Apr., 1814, in Fort Hawkins, Davies Co., Indiana, and died 9 Mar., 1891, in Humboldt, Kans. He married Margaret Ann Myers, who was born 18 Jan., 1816, in Washington Co., Ky., and died 23 June, 1897.

Children:

i. Eliza, b. 3 Feb., 1841; in Monroe Co., Ind.; d. 15 Oct., 1855.
208. ii. James, b. 10 Apr., 1843.
209. iii. Benjamin, b. 11 Nov., 1845; d. 21 Dec., 1908.
iv. John, b. 2 Mar., 1848; d. 24 May, 1894.
210. v. Mary, b. 13 Sept., 1850.
vi. Sarah, b. 3 Sept., 1853; d. 27 Aug., 1858.
vii. Noah, b. 12 May, 1856; d. 28 Aug., 1858.
viii. Jacob Edward, b. 20 Nov., 1858, in Cumberland Co., Ills.; d. 3 June, 1859.
211. ix. Martha A., b. 15 Jan., 1862.

131. David L. Peery[4] *(William,[3] Samuel,[2] James[1])* was born 31 May, 1834, near Terre Haute, Indiana, and died 1 July, 1896. His parents died while he was young, and in the early fifties he came to Kansas and clerked for Major Baptiste, chief of the Peoria Indians, whose daughter Elizabeth he married, being adopted into the tribe before marriage. She died 4 May, 1870, and he married (2), 8 Oct., 1872, Sarah C. Harris, of Miami Co., Kansas.

Children of first wife:

i. A. J., b. 30 June, 1861; m. 28 Aug., 1885, Alice Rocker.
ii. Clara E., b. 1 Oct., 1863; m. 1 Nov., 1881, J. P. McNaughton.
iii. William Baptiste, b. 5 Jan., 1866; m. 12 Aug., 1888, Dollie Walker.
iv. Samuel L., b. 3 May, 1868.

Children of second wife:

i. Maud Mabel, b. 4 Apr., 1874; m. Clyde E. Goodner.
ii. Nellie Lucile, b. 29 Feb., 1876.
iii. Eva May, b. 11 Sept., 1877.
vi. Elsie Ethel, b. 5 July, 1882.
v. Frank Cleveland, b. 28 Sept., 1884.

132. James Peery[4] *(James,[3] John,[2] George[1])* was born 21 Oct., 1821, in Hickman Co., Tenn., and died 11 Oct., 1903. He married Priscilla Erwin, b. 19 Aug., 1828,

and died 30 July, 1897. She was the daughter of T. W. and Lucy (Parrish) Erwin of Hickman Co., Tenn.

Children, born in McNairy Co., Tenn.:

i. JAMES E., b. 10 Sept., 1854; m. Altie Cobb. Children: Velma E., b. 17 July, 1887, and G. H., b. 27 Aug., 1890.
ii. THEODORE WEBB, b. 1856; d. in infancy.
iii. FRANKLIN, b. 1857; d. 1861.
iv. FANNY, b. 1857; m. W. H. McBride.
v. LUCY A., b. 1860; m. L. F. Booker.

133. CHARLES BROWN PEERY[4] *(Robert,[3] James,[2] George[1])* was born 23 Jan., 1824, in Hickman Co., Tenn., and died 15 Aug., 1898. He married (1) Mary A. Lusk, (2) Priscilla McGill.

Children of first wife:

i. MARGARET E.
ii. MILDRED E.
iii. ROBERT ALEXANDER; m. Miss Bercham.
vi. JAMES RUFUS; m. Miss Mesee.

No children by second wife.

134. JOHN LUTHER PEERY[4] *(Robert,[3] James,[2] George[1])* was born 12 Mar., 1826, in Tenn. He married Elizabeth Wheat of Maury Co., Tenn.

Children:

i. ROBERT L.; m. Sarah C. Holmes.
ii. JENNIE L.; m. W. F. Johnston.
iii. SARAH E., m. S. D. Weather.
iv. JOHN W.; m. Jennie Horder.
v. ELIZABETH.

135. DAVID C. PEERY[4] *(George,[3] James,[2] George[1])* was born in Tenn., and died 22 Jan., 1888. He married (1) Miss McGill, (2) Miss Catlan of North Carolina.

Children:

i. J. FLETCHER.
ii. JARED L., b. 17 Nov., 1863.
iii. A. B.
iv. D. J.; m. Mr. Lindsey.
v. VICIE; d ——; m. Mr. Prince.
vi. M. E.

136. MARCENUS G. PEERY[4] *(George,[3] James,[2] George[1])* was born in Tenn., and married Sarah Bookley.

Children, all live in Kentucky (1900):

i. Cove J.; m. Miss Russell.
ii. David W.; m. Miss Prince.
iii. Simeon W.; m.
iv. M. B.; m.

137. John Peery[4] *(Abraham,[3] Philip,[2] Joseph[1])* was born 20 Jan., 1809, in Botetourt Co., Va., and died 8 Nov., 1861. He was a farmer and resided near Springwood, Botetourt Co., Va. He married, 29 Sept., 1831, Elizabeth Linkenhoger, daughter of Ellis Linkenhoger, of Botetourt Co., Va. She was born 22 Oct., 1807, and died 15 July, 1874.

Children:

i. Mary Ann, b. 10 July, 1832; d. 1885; m. Benjamin Kepler.
212. ii. William Harvey, b. 8 Nov., 1834.
iii. Sarah Jane, b. 15 Oct., 1836; d. 6 June, 1861; m. James Mundy.
213. iv. Thomas Leffel, b. 21 Oct., 1839; m. Elizabeth Rule.
v. John S. Wilson, b. 13 Oct., 1842; d. 6 Nov., 1862; served in the Civil war, but died of fever.
vi. Henry Washington, b. 29 Aug., 1845; d. 7 Aug., 1861.

138. Abraham Thomas Peery[4] *(Abraham,[3] Philip,[2] Joseph[1])* was born 30 Apr., 1817, in Botetourt Co., Va., and died 4 Mar., 1898. He was a farmer, and resided in Springwood, Botetourt Co., Va. He married, 25 Oct., 1838, Harriet A. Mays, daughter of Matthew and Easter Reed Mays, of Botetourt Co., Va. She was born 21 Nov., 1816, and died 10 May, 1873.

Children:

i. John Mays, b. 15 Aug., 1839.
ii. Matthew, b. 11 Dec., 1840; d. 10 May, 1864.
iii. Abraham Washington, b. 21 Sept., 1842.
iv. Florence A., b. 14 Feb., 1844; d. 1896; m. (1) James Munday, (2) William Brugh, (3) Robert Pattenson.
v. Frances R., b. 1 Feb., 1846; d. 28 Aug., 1847.
vi. William M., b. 5 Mar., 1848.
vii. James M. Turinso, b. 16 Dec., 1849; m. (1) Mollie Lackey, (2) Cassia Sizer.
viii. Nathaniel R., b. 24 Sept., 1851; d. ——; m. Nannie Lackey.
ix. Harriet V., b. 2 Dec., 1853; m. J. L. Bowers.
x. Mariah S., b. 3 Feb., 1856; m. H. T. Lackey.
xi. Easter F., b. 27 Feb., 1858.
xii. Hogshead Mays, b. 3 Mar., 1861; d. 22 Jan., 1863.
xiii. Mary L.; m. Clifton H. Spangler.

139. Philip Peery *(Daniel,[3] Philip,[2] Joseph[1])* was born 10 Nov., 1816, near Lexington, Ky., and died 12 Mar.,

1892, in Iowa. He married Elizabeth Greer, daughter of Elisha and Sophia Peery Greer. She was born 14 Dec., 1821, in Kentucky, and died 13 June, 1893, in Jasper Co., Iowa. He was a farmer, and moved from Indiana in 1848 to Iowa, first settling in Marion Co., where he remained 7 years, and then removed to Jasper Co.

Children:

i. Louisiana, b. 21 Nov., 1842.
ii. Martha, b. 22 Nov., 1845; m. John C. Whitman.
iii. Daniel, b. 11 Mar., 1848; d. 28 Feb., 1868.
iv. Sophia, b. 7 Apr., 1850; m. John M. Hays.
v. Philip Elisha, b. 13 June, 1854; m. Martha E. Renfro.
vi. Mary Caroline, b. 9 Mar., 1857; d. 4 July, 1897.
vii. John Franklin, b. 6 Oct., 1859; m. Eliza Kling.
viii. George N. McC., b. 22 July, 1862; m. Charlotte Zickle.
ix. Emma Elizabeth, b. 3 May, 1869; m. Frank L. Krah.

(TO BE CONTINUED.)

TEMPLES AND TEMPLE WORK.

I would like to talk a little on the activities of the Church. You know the Presidency have the directing affairs as far as the Church in general is concerned. Temple building is going on. Our two temples in Hawaii and Canada are progressing towards completion. It will take some time yet before the Canada temple will be finished, but the Hawaiian temple is approaching its dedication very fast. Temple building is a characteristic of this dispensation, and this will not be at an end by building these two additional temples. We look forward to the time when the land of Zion will be covered with temples, so that the great work may go on, both for the living and for the dead. I am pleased to state to this congregation that the Saints are alive in this work. Our temple here in Salt Lake City is filled almost to overflowing. They are doing a splendid work in Logan, and in the other temples, showing that the people of God are anxious to go to the temples to receive their blessings. We want to encourage them in this work. We know the faith-promoting influence it has upon the living when they are performing this unselfish labor, coming, at great expense to many, to the temple to do work for their forefathers, and hence we commend their efforts in this matter. It is not that they expect any reward here, but their hearts are turned to their fathers, and they feel repaid for all that they are doing in coming to the temple, by getting spiritually refreshed, and their testimony strengthened.—President Anthon H. Lund, at the General Conference, Oct., 1917.

IRISH CENSUS RECORDS.

Compiled by George Minns, English Genealogist.

In the absence of a large majority of early provincial parish records, the value of "Census Returns" will at once be recognized. They supply information it is probable no other official documents contain, viz., the age of each member of the group, and the relationship of all to the head of the house.

While the various religious bodies each kept their own register of events, necessitating a search in many books and places for a particular family record, these names were recorded irrespective of creed or social status, and placed together in one government department, where every facility is given to those who are privileged to consult them.

The extracts may be taken as a sample of what the Returns of other places contain. An earlier Census was taken, but as far as Galway is concerned there was nothing but a few fragments of paper relating to it, that came under my notice. Other places might have more perfect records for that period (about 1813). I hadn't time to make a more extensive search; but I gathered that the Returns for 1821 would probably be found in good order —and legibly written—throughout the country.

GALWAY CENSUS, TAKEN IN 1821.

Suckeen.—James Belton, carman, aged 56; Mary, his wife, 49; Patrick, son, 20; Catherine, dr., 12.

Suckeen.—Matthew Belton, aged 30; Bridget, his wife, 24; James, son; 4; Mary, dr., 1½.

Renmore.—Thomas Commons, labr., farmer, and fisherman, aged 40; Michael, his brother, 35; John, his brother, 34; Patrick, his brother, 18; Margaret, his sister, 20; Margaret, his mother, 64.

Rahoon, Lenerevough.—James Concannon, farmer, aged 75; Margaret, his wife, 65; James, his son, labr., 45; Bridget, dr.-in-law, 36; Anthony, grandson, labr., 19; Jno., grandson, labr., 17; Pattrick, grandson, 15; Michael, grandson, 4; Mary, granddr., flaxspr., 14; Sarah, granddr., 12; Honoria, granddr., 9; Bridget, granddr., 6.

Rahoon, Parkavera.—John Caufield, labr., aged 30; Honoria, his wife, 25; James, father, 86; Catherine, sister, flaxspr., 23.

Boherbeg.—Margaret Coughlan, aged 28; John, her son, 2; Catherin Cullinane, her mother, 65.

Merick's Square.—Thomas Crane; aged 65; Catherine, his wife, 50; Michael, son, gardiner, 21; Thomas, son, tayler, 19; Catherine, dr., 18; Mary, dr., 25; Richard, grandson, 4½; Maria, granddr., 6½.

Rahoon, Long St.—James Connor, sportsman, aged 79; Margaret, his wife, 60; Walter, son, apprentice ship carpenter, 19; Elizabeth, dr., flaxspinner, 23.

Ballough, Rahoon.—Connor Carr, pauper, aged 70; Bridget, his wife, 50; Mark, son, labr., 20; Thomas, son, 14; William, son, 13; James, son, 12.

High Street.—Hugh Cassidy, confectioner, aged 60; Anne, his wife, 45; John, son, 12; Anne, dr., 20; Catherine, dr., 16; Eliza, dr., 14; Margaret, dr., 4.

Boherbeg.—John Dowd, labr., aged 50; Mary, his wife, 50; William, son, 23; Dennis, son, 20; Honor, dr., 19; Catherine, dr. 15.

Wood Quay.—Andrew Darcy, boatman, aged 70; Bridget, his wife, 55; Pattrick, son, 22.

Wood Quay.—Bartholomew Delany, fisherman, aged 70; Judy, his wife, 60;

Mentcloon, Rahoon.—Patt Duvally, labr. and farmer, aged 50; Mary, his wife, flaxspr., 50; Peter, son, labr., 25; Catherine, dr., 20; Patt. Cavock, father-in-law, 80.

Rahoon, Poulnarooma.—Michael Egan, labr., aged 60; Catherine, his wife, 52; Martin, son, labr., 17; Francis, son, labr., 16; Bryan, son, 9; Patt. son, 7; Bridget, dr., 11; Judith, dr., net maker, 20; Michael, grandson, 2.

Rosemary Lane.—Darly Glynn. mason, aged 70; Timothy, his son, 30; Mary, dr., 27; Margaret, dr., 21.

Balloughhane.—Peter Gilmor, labr., aged 50; Margaret, his wife, 38; Patt. son, 19; John, son, 17; Thomas, son, 10; Timothy, son, 9; Michael, son, 6; Peter, son, 3.

Balloughane.—Nicholas Glen, fishern., aged 22; Honour, his wife, 20; Sisley, mother, flaxspr., 45; Michael, brother, fishern., 20; Patt. brother, 12; John, brother 9; Biddy, sister, net maker, 19; Nancy Burke, Aunt, net maker, 60.

Balloughane.—William Glyn, fishern., aged 60; Margaret, his wife, 50; Bartholomew, son, 21; John, son 17.

Rahoon.—John Keogh, farmer, aged 21; Honoria, his mother, 50; James, brother, 17; Patt. brother, 11; Richard, brother, 9; William, brother, 8; Mary, sister, 20; Thomas Conway, brother-in-law, 28;

[There are many families of this name.]

Bohemore.—Luke Kelly, Carman's stage, aged 75; Elenor, his wife, 68; Mary, dr., 40; Rose, dr., 25; Patt. Murray, grandson, 18.

Ballyloughane.—Michael Laine, labr., farmer, fishn., aged 50; Margaret [his wife ?], 32; Patt., son, 13; Martin, son, 10; Michael, son, 6; Peter, son, ½; Honor, dr., 15;

Ballyloughane.—James Laine, labr., farmer, fishn., 40; Margaret, his wife, 32; Michael, son, 11; James, son, 4; Mary, dr., 8; Bridget, dr., 5.

Rosemary Lane.—John Lain, boatman, aged 76; Margaret, his wife, 62; Mary, dr., 30; Sally, dr., 26; Bridget Hanly, granddr., 2.

Rosemary Lane.—Patt. Liddane, fishern., aged 44; Mary, his wife, 36; Roger, son, fishern., 23; John, son, fishern., 17; Thomas, son, 10; Patt., son, 8; Honour, dr., net maker, 16; Catherine, dr., net maker, 6; Bridget, dr., net maker., 5; Mary, dr., net maker, 2.

Bohermore.—James Lally, weaver, aged 50; Mary, his wife, 43; Thomas, son, 10; Mary, dr., 7.

Bohermore.—Patt. Lally, porter, aged 60; Mary, his wife, 50; Edmund, son, 14; Patt., son, 23.

Bohermore.—John Leckey, roper, aged 65; Mary, his wife, 48; William, son, 18; George, son, 12; John, son, 6; Maria, dr., 13; Eliza, dr., 10.

Suckeen.—Dennis Linskey, carrier, aged 45; Mary, his wife, 42; Bridget, mother, 76.

Suckeen.—Laurence Liddane, fishern., aged 54; Ann, his wife, 53; Mary, dr., net maker, 18; Patt., son, net maker, 12; Martin, son, 9; Dominck, son, fishern., 17.

Balloughlane.—John Long, lab., fisherman, aged 52; Mary, his wife, 50; Laurence, son, 24; Thomas, son, 20; Patt., son, 10; Richard, son, 8; Michael, son, 4; John, son, ¼.

Rahoon, Poulnagour, and Bollard.—Bryan Lee, farmer, aged 60; Sarah, his wife, 56; Patt., son, labr., 26; Bridget, dr., flaxspr., 20.

Booley Beg. Rahoon.—Edward Madden, labr., aged 48; Bridget, his wife, 40; Michael, son, 11; Patt., son, 4; Edmond, son, ¼; Mary, dr., 9.

Curragrine—half parish of Oran.—John Melvin, labr. and fishr., aged 40; Judith, his wife, 36; Patrick, son, labr., 13; Catherine, dr., 8; Martin, son, 2; Catherine, mother, 90.

Curragrine.—Michael Melvin, labr., fishr., aged 30; Margaret, his wife, 30; Margaret Comer, mother-in-law, 80; Catherine, dr., 4½; Anne, dr., 1.

Curragrine.—Patrick Melvin, lab., farmer, aged 50; Catherine, dr., 24; Martin, son, labr., 18; Patrick, son, lbr., 11; Thomas, son, 6; Margaret, dr., 4.

Curragrine.—John Melvin (Paul), aged 38; Mary, his mother, 70.

Middle St.—Sibella Mahon, widow, aged 60; James, her son, half-pay officer, has left town about 3 weeks, 27; Edmond, half-pay officer, 26; Julia, dr., 36; Lambert, son, 21; Catherine, dr., 34; Jane, dr., 31; Charlott, dr., 29.

Wood Quay.—John Mogan, labr., aged 60; Bridget, his wife, 45; Michael, son, 22.

Wood Quay.—John Mogan, boatman, aged 60; Catherine, his wife, 56; Elenor, dr., 15; John, son, 19.

Ballyloughane.—Thomas Nolan, labr., farmer, aged 30; Bridget, his wife, 25; Bartholomew, son, 8; Michael, son, 5; John, son, 2.

Ballyloughane.—John Nolan, labr., fishern., aged 26; Mary, his wife, 20.

Ballyloughane.—Thomas Nolan, labr., fishern., aged 20; Maryanne, his sister, 17; Honoria, his mother, 58.

Ballyloughane.—Paul Nolan, labr. and fishern., aged 60; Mary, his wife, 46; Bartholomew, son, 23; Peter, son, 19; Michael, son, 17; Patt., son, 8; Margaret, dr., 16; Elenor, dr., 12; Bridget, dr., 5.

Bohermore.—John Newel, blacksmith, aged 42; Honoria, his wife, 30; Eliza, dr., 11; Timothy, son, 8; Mary, dr., 7; Hobbert, son, 5; Catherine, dr., ¾.

St. Nicholas, West.—Thomas Nestor, aged 41; Mary, his wife, 40; John, son, 20; Martin, son, 12; Patt., son, 8; Anne, dr., 3; Mary, dr., 6; Bridget, dr., net maker, 18.

Bohemore.—James Parker, labr., aged 50; Margaret, his wife, 56; Alick, son, 28; George, son, nailer, 26.

Boherbeg.—Daniel Phillips, labr., aged 55; Mary, his wife, 50; Margaret, dr., 21; Mary, dr., 18; Catherine, dr., 15; Anne, dr., 13; Honoria, dr., 11; Bridget, dr., 9; Winnifred, dr., 5.

Rosemary Lane.—Thomas Quinn, blacksmith, aged 36; Honor, sister, 50; Anne, sister, 48; Julia, sister, 46.

Bohemore.—John Quinn, aged 61; Sally, his wife, 55; James, son, carpenter, 21; Thomas, son, 19; Bridget, dr., 20; Honor, dr., 17; Margaret, dr., 12.

Merick's Square.—John Ryan, chandler and farmer, aged 46; Catherine, his wife, 35; Mary, dr., 11; Bridget, dr., 9; Ann, dr., 6; Catherine, dr., 7; Margaret, dr., 4; Martin, son, 12; Mary, niece, 10; John Quinn, nephew, 19; John Hally, brother-in-law, 26.

Bohemore.—Myles Roland, coachn., aged 65; Catherine, his wife, 60; Mark, coachn., 30; John, coachn., 20; Sally, dr., 28; Catherine, dr., 21; Maryann, dr., 18; Henry Walsh, grandson, 12.

Bohemore.—Henery Rider, Brogue-maker, aged 37; Catherine, his wife, 30; Michael, son, 11; John, son, 9; Mary, dr., 7; Michael, father, 75; Sally, mother, 70.

Gorthatlevy, Rahoon.—Thomas Toole, labr. and farmer, aged 36; Bridget Toole, his wife, 30; Patt., son, 2.

John Toole, aged 70; Honoria, his wife, 60; Martin, son, 40.

Boherbeg.—John Vaughan, butcher, aged 43; Mary, his wife, 39; Bridget, dr., 13; Mary, dr., 12; Honor, dr., 6½; Patt., son, 10; Margaret, dr., 3; Catherine, dr., ¼; Bridget, mother, 61.

Suckeen.—John Walsh, boatman, 47; Mary, his wife, 38; Mary, dr., 17; Richard, son, 15; Bridget, dr., 10; Margaret, dr., 6; Honor, dr., 4.

Stephen Walsh, miller, aged 60; Honour, his wife, 45; John, son, ship's carpenter, 23; Anne, dr., 13.

Suckeen.—Francis Walsh, ship carpenter, aged 54; Nappy, his wife, 56; Thomas, son, 28; Patt., son, 21; Honor, dr., 17; Eliza, dr., 13.

Note.—"Some inhabitants refusing to give information had to be served with summonses. They expressed strong apprehensions of some evil to arise therefrom."

In one of the books the Numerator states: "From writing on my knee constantly these three weeks I have got a violent pain across my back which prevents me of proceeding farther this day." To which is added: "Everlasting lumbago to you, you impudent pedagogue!"

ST. JOHN, SLIGO.

Abbey Quarter.—Dominick Gallagher, shoemaker, aged 40; Elinor, his wife, flaxspr., 35; Mary, dr., flaxspr., 17; Joe, son, school, 15; Ellis, dr., school, 14; Frank, son, school, 13; Patrick, son, school, 11; John, son, school, 10; Martin, son, 9; Michael, son, 8; Sarah, dr., 7; Dominick, son, 6; Elenor, dr., 4; Alice, dr., 2½.

John Shaw, aged 84; Elizabeth, his wife, 84; John, shoemaker, 33; Mary, his wife, 33; Samuel, his son, school, 9; Anne, dr., 7; John, son, 5; Robert, apprentice, 14; Phoebe, his mother, widow and lodger, 50.

STANDARD CERTIFICATE OF DEATH.—After much consideration amongst public health and genealogical authorities throughout the United States, the American Public Health Association, about 1910, approved a standard certificate of death. The department of Commerce, Bureau of the Census, promises shortly to approve a form for adoption in the registration area embracing about ninety per cent of the nation's population. Genealogists will be interested to know that it is to include the name and birthplace of both parents, and it should include the ages of such persons. The same important information should also appear upon the standard certificate of birth. It is comparatively an easy matter for the certifying physician to ascertain and include these facts, thus largely increasing the value of the records.—*National Genealogical Society Quarterly.*

THE HOPE OF THE DEPARTED.

From a Discourse Delivered at the Conference of the Church, April 7, 1853, in Salt Lake City, Utah.

By Parley P. Pratt.

(Note: The corner stone of the Salt Lake Temple was laid the day before.)

The Saints would like to enter a holy temple, and have their President and his assistants administer for their dead. They love their fathers, although they had once almost forgotten them. Our fathers have forgotten to hand down to us their genealogy. They have not felt sufficient interest to transmit to us their names, and the time and place of birth, and in many instances they have not taught us when and where we were born, or who were our grandparents, and their ancestry. Why is all this? It is because of that veil of blindness which is cast over the earth, because there has been no true Church, Priesthood, or Patriarchal order, no holy place for the deposit or preservation of the sacred archives of antiquity, no knowledge of the eternal kindred ties, relationship, or mutual interest of eternity. The hearts of the children had become estranged from the fathers, and the hearts of the fathers from the children, until one came in the spirit and power of Elijah, to turn the keys of these things, to open communication between worlds, and to kindle in our bosoms that glow of eternal affection which lay dormant.

Suppose our temple was ready, and we should enter there to act for the dead, we could only act for those whose names are known to us. And these are few with the most of us Americans. And why is this? We have never had time to look to the heavens, or to the past or future, so busy have we been with the things of the earth. We have hardly had time to think of ourselves, to say nothing of our fathers.

It is time that all this stupidity and indifference should come to an end, and that our hearts were opened, and our charities extended, and that our bosoms expanded, to reach forth after whom? Those whom we consider dead! God has condescended so far to our capacity, as to speak of our fathers as if they were dead, although they are all living spirits, and will live for ever. We have no dead! Only think of it! Our fathers are all living, thinking, active agents; we have only been taught that they are dead!

Shall I speak my feelings, that I had yesterday, while we were laying those corner stones of the Temple? Yes, I will utter them, if I can.

It was not with my eyes, not with the power of actual vision, but by my intellect, by the natural faculties inherent in man, by the exercise of my reason, upon known principles, or by the power of the Spirit, that it appeared to me that Joseph Smith, and his associate spirits, the Latter-day Saints, hovered about us on the brink of that foundation, and with them all the angels and spirits from the other world, that might be permitted, or that were not too busy elsewhere.

Why should I think so? In the first place, what else on this earth have they to be interested about? Where would their eyes be turned in the wide earth if not centered here? Where would their hearts and affections be, if they cast a look or a thought towards the dark speck in the heavens which we inhabit, unless to the people of these valleys and mountains? Are there others who have the keys for the redemption of the dead? No, verily. No other people have opened their hearts to conceive ideas so grand. No other people have their sympathies drawn out to such an extent towards the fathers.

No. If you go from this people, to hear the doctrines of others, you will hear the doleful sayings: "As the tree falls, so it lieth. As death leaves you, so judgment will find you. There is no work, nor device, nor knowledge in the grave, etc., etc. There is no change after death, but you are fixed, irretrievably fixed, for all eternity. The moment the breath leaves the body, you must go to an extreme of heaven or of hell, there to rejoice with Peter on thrones of power in the presence of Jesus Christ in the third heavens, or, on the other hand, to roll in the flames of hell with murderers and devils." Such are the doctrines of our sectarian brethren, who profess to believe in Christ, but who know not the mysteries of godliness, and the boundless resources of eternal charity, and of that mercy which endureth forever.

It is here, that the spirit world would look with an intense interest, it is here that the nations of the dead, if I may so call them, would concentrate their hopes of ministration on the earth in their behalf. It is here that the countless millions of the spirit world look for the ordinances of redemption, so far as they have been enlightened by the preaching of the gospel, since the keys of the former dispensation were taken away from the earth.

Why? If they looked upon the earth at all, it would be upon those corner stones which we laid yesterday; if they listened at all, it would be to hear the sounds of voices and instruments, and the blending of sacred and martial music in honor of the commencement of a temple for the redemption of the dead. With what intensity of interest did they listen to the songs of Zion, and witness the feelings of their friends. They were glad to behold the glittering bayonets of the guards around the temple

ground, and they longed for the day when there would be a thousand where there is now but one. They wish to see a strong people, gathered and united, in sufficient power to maintain a spot on earth where a baptismal font might be erected for the baptism for the dead.

It was here that all their expectations were centered. What cared they for all the golden palaces, marble pavements, or gilded halls of state on earth? What cared they for all the splendor, equipage, titles, and empty sounds of the self-styled great of this world, which all pass away as the dew of the morning before the rising sun? What cared they for the struggles, the battles, the victories, and numerous other worldly interests that vibrate the bosoms of men on either side? None of these things would interest them. Their interests were centered here, and thence extended to the work of God among the nations of the earth.

BOOK REVIEWS

Thompson-Hull. An account of some of the ancestors of Harry Thompson and Myra Hull. Compiled by Clarence W. Eastman, Amherst, Mass. Privately printed, 1916.

This booklet of 28 pages contains some well arranged genealogies of the ancestry of Mr. and Mrs. Thompson. Other lines given are of Clark, Curtiss, Gunn, Peck, Stiles, Wells (Welles), and Judson.

Beck—History of the Beck Family, together with a genealogical record of the Alleynes and the Chases from whom they are descended. By Charlotte Reeve Conover. Privately printed. Dayton, O., 1907.

Most genealogies are printed rather more for reference than for reading. This book, however, is largely narrative, and as it deals intimately with the individuals comprising the family, it becomes very readable. It is beautifully made, and the illustrations are good. Genealogically speaking, it would have been a good thing to have had a family chart or pedigree included in the volume.

Andrews. The descendants of Abraham Tourtellotte Andrews, (born 20 Oct., 1820, in Otsego Co., N. Y.; died 23 June, 1900, near Brewster, Kan.), and his wife Miriam Lurinda Guild (born 27 Oct., 1827, near Utica, N. Y.; died 5 Oct., 1904, near Brewster, Kan.). A manuscript genealogy by Harry L. Shiner, 4026 Michigan Ave., Kansas City, Mo. Additions or corrections to his record would be appreciated by the compiler.

CATALOGUE OF FAMILY HISTORIES.

*In the Library of the Genealogical Society of Utah.**

Abbot—A Genealogical register of the descendants of George Abbot of Andover, George Abbot of Rowley, Thomas Abbot of Andover, Arthur Abbot of Ipswich, Robert Abbot of Branford, Conn., and George Abbot of Norfolk, Conn. Compiled by Rev. Abiel Abbot and Rev. Ephraim Abbot..... James Monroe and Co., Boston, 1847.

Adams—A genealogical history of Robert Adams of Newbury, Mass., and his descendants, 1635-1900. Compiled and edited by Andrew N. Adams.....The Tuttle Co., Rutland, Vt., 1900.

Adams—The Elijah Adams family of Hubbardston, Mass., and a retrospect of activities in seven cities and seven decades; an autobiography by Nelson Adams.....Published by the author, Springfield, Mass., 1910.

Adams—A genealogical history of Henry Adams of Braintree, Mass., and and his descendants; also John Adams of Cambridge, Mass., 1632-1897. Compiled and published by Andrew N. Adams.....The Tuttle Co., Rutland, Vt., 1898.

Adams—Genealogical ata of Robert Adams of Newbury, Mass.; Elias Adams of Layton, Utah; John Q. Adams of Genoa, Nevada; and Mary L. Adams-Williams of Forest Service, Washington, D. C. By Mary L. Adams-Williams. .....Clippings from Newspapers, 1917.

Alden—Memorial of the descendants of Hon. John Alden, the Plymouth Pilgrim. By Ebenezer, Alden, M. D.....Samuel P. Brown, Randolph, Mass., 1867.

Alden—The descendants of Polly and Ebenezer Alden who were sixth in descent from John Alden the Pilgrim, with original records not before printed. By their grandsons, Ebenezer Alden and Henry Shaw, M. D.....Geo. H. Ellis Co., Boston, Mass., 1903.

Alden—John Alden of Ashfield, Mass., and Chautauqua County, N. Y.; his Alden ancestors and descendants. Compiled by Frank Wesley Alden, Delaware, Ohio.....Printed for private circulation, 1909.

Alden—Eliab Alden of Middleborough, Mass., and Cairo, N. Y. His Alden ancestors and descendants. By Charles H. Alden, U. S. A.....Privately printed, Boston, 1905. (See Family Histories, Collection 8.)

Alexander—The Alexander family of Virginia, Princeton, New York, Chart, second edition, 1914. By William Alexander and Charles B. Alexander.

*Note.—These books are not for sale, but are for the use of the members of the Society.

Alexander—The Alexanders of Maine. By De Alva Stanwood Alexander.....The Peter Paul Book Co., Buffalo, N. Y., 1898.

Alison or Allison—The history of the Alison or Allison family in Europe and America, 1135 to 1893, being an account of the family in Scotland, England, Ireland, Australia, Canada, and the United States. By Leonard Allison Morrison, A. M.....Demrell & Upham, Boston, 1893.

Allan—Memoir of Col. John Allan, an officer of the Revolution, born in Edinburgh Castle, Scotland, January 3, 1746; died in Lubec, Maine, February 7, 1805; with a genealogy. By George H. Allan of New York.....Joel Munsell, Albany, 1867. (See Family Histories, Collection 7).

Allen—A genealogy of Samuel Allen of Windsor, Conn., and some of his descendants. By William S. Allen.....David Clapp & Son, Boston, 1876.

Allen—George Allen, Ralph Allen, one line of their descendants in New Jersey, with some fragments of history. By David Allen Thompson.....Weed-Parsons Co., Albany, N. Y., 1910.

Allen—Genealogy of the Allen and Witter families: among the early settlers of this continent, and their descendants. By Asa W. Allen.....Luther W. Smith, Salem, Ohio, 1872.

Allen—Walter Allen of Newbury, Mass., 1640, and some of his descendants, with a few notes on the Allen family in general. By Albert H. Bent, of Boston.....David Clapp and Son, Boston, 1896. (See Family Histories, Collection 7.)

Allen—The Allen Memorial. First Series. Descendants of Edward Allen, Nantucket, Mass., 1690-1905. By Orrin P. Allen.....C. R. Fiske and Co., Palmer, Mass., 1905.

Allerton—A history of the Allerton family in the United States, 1585 to 1885; and a genealogy of the descendants of Isaac Allerton, Mayflower Pilgrim, Plymouth, Mass., 1620. By Walter S. Allerton. Revised and enlarged by Horace T. Currier, Chicago.....Samuel W. Allerton, Chicago, 1900.

Alling—A history and genealogical record of the Alling-Allen of New Haven, Conn. The descendants of Roger Alling, first, and John Alling, Sen., from 1639 to the present time. Compiled by George P. Allen, North Woodbury, Conn..... Price, Lee and Adkins Co., New Haven, Conn., 1899.

Atwater—Atwater history and genealogy, second volume. Compiled by Francis Atwater.....The Journal Publishing Co., Merriden, Conn., 1907.

Ayars—Benjamin A. Ayars, his ancestry and descendants. Compiled by Bessie Ayars Andrews, Vineland, N. J., 1912. (See Family Histories, Collection 1).

Ayer—Reminiscences of James C. Ayer and the town of Ayer, Mass. By Charles Cowley. Third Edition.....Penhallow Printing Co., Lowell, Mass. 1879.

Ayers—Genealogy of John Ayer of Newbury, Mass., 1635. (See Five Colonial Families.)

Babcock—Genealogical record of Nathaniel Babcock, Simeon Main, Isaac Miner, Ezekiel Main, of New England. By Cyrus H. Brown, Westerly, R. I.....The Everet Press, Boston, 1909.

Baer—Genealogy of Johannes Baer, 1749-1900, of Penn. Compiled by Daniel M. Bare and Robert Bruce Bare.....Central Printing and Pub. House, Harrisburg, Pa., 1910.

Baird—Genealogical collections concerning the sir-name of Baird, and the families of Auchmedden, Newbyth, and Sauchton Hall in particular. By William Baird, Esq..... John Camden Hotten, London, 1870.

Badger—Giles Badger and his descendants, first four generations, and a portion of the fifth, sixth, and seventh. By John Cogswell Badger.....John B. Clark, Manchester, N. H., 1909. (See Family Histories, Collections 7.)

Baker—The Baker Genealogy and collateral branches (the Utah lines). By Amerzo White Baker, of Mendon, Utah. Revised and published by Merlin J. Stone, Ogden, Utah. .....A. T. Hestmark, Ogden, Utah, 1910.

Baker—The ancestry of Samuel Baker, of Pleasant Valley, Steuben County, New York, with some of his descendants. Compiled by Frank Baker, 643 Woodland Park, Chicago, Ill., 1914.

Bancker or Banker—A partial history and genealogical record of the Bancker or Banker families of America, and in particular, the descendants of Laurens Mattyse Bancker. Compiled by Howard James Banker.....The Tuttle Company, Rutland, Vt., 1909.

Barber—Descendants of Thomas Barber of Windsor, Conn., 1614-1909, and John Barber of Worcester, Mass., 1714-1909. Published by John Barber White. Edited by Lillian May Wilson.....Nichols Print, Haverhill, Mass.

Barbour—Reminiscences of Sylvester Barbour, a native of Canton, Conn., containing also a list of the officers and members of Phebe Humphrey Chapter, Daughters of the American Revolution, Collinsville, Conn.....Case, Lockwood & Brainard, Hartford, Conn. 1908.

Barcroft—Barcroft Family Records. An account of the family in England, and the descendants of Ambrose Barcroft, the Emigrant, of Solebury, Penn. By Emma T. B. Runk .....J. B. Lippincott Co., Philadelphia, 1910.

Barnes—Barnes genealogies, including a collection of ances-

tral, genealogical, and family records and biographical sketches of Barnes people. By Rev. Geo. N. Barnes..... The Rieg & Smith Printing Co., Conneaut, O., 1903.

Barnes—The Barnes family year book, an annual publication issued under the authority of the Barnes Family Association. Compiled by Trescott C. Barnes, Vol. 1, 1907..... The Grafton Press, New York, 1907.

Barrett—The Barrett families of New England. (See Family Histories, Collection 1).

Bartholomew—Records of the Bartholomew family, historical, genealogical, biographical. By George Wells Bartholomew, Jr.....Published by the compiler, Austin, Texas, 1885.

Bartow—Part One, containing every one by the name of Bartow descended from Doctor Thomas Bartow, who was living in Crediton, in England, in 1672, with reference to the books where any of the name is mentioned. By Evelyn Bartow.....Innes & Company, Baltimore.

Barwick—The Barwick family of the United States. A concise history of Barwicks from the time of their coming to this country in the year 1652 and 1664 to the present time. By Samuel Omar Barwick, M. D., Elkhorn, Ind., 1907.

Baskerville—Genealogy of the Baskerville family and some allied families, including the English descent, from 1266. By Patrick Hamilton Baskerville, Richmond, Va.....Wm. Ellis Jones Sons, Richmond, Va., 1912.

Baskerville—Additional Baskerville genealogy, a supplement to the author's genealogy of the Baskerville family of 1912, including a study of the family history in Normandy. By P. Hamilton Baskerville.....Wm. Ellis Jones' Sons, Richmond, Va., 1917.

Bates—Geenalogy of the descendants of Edward Bates of Weymouth, Mass. By Samuel A. Bates.....Frank A. Bates, South Braintree, Mass.

Bates—Bates, Bears, and Bunker Hill, with a correction or two. By Edward Deacon.....Automatic Printing Co., Bridgeport, Conn., 1911.

Batchelder—Batchelder, Batcheller genealogy. Descendants of Rev. Stephen Bachiler of England who settled the town of New Hampton, N. H., and Joseph, Henry, Joshua, and John Batcheller of Essex Co., Mass. By Frederick C. Pierce.....W. B. Conkey Co., Chicago, Ill., 1898.

Beach—The Descendants of Thomas Beach of Milford, Conn., by Miss Mary E. Beach, Goshen, Conn.....Case, Lockwood, & Brainard Co., Hartford, Conn., 1912. (See Family Histories, Collection 2.)

Beaman—The Beaman and Clark genealogy. A history of the descendants of Gamaliel Beaman and Sarah Clark of Don-

chester and Lancaster, Mass., 1635-1909. By Miss Emily Beaman Vooden, A. M.

Beard—A genealogy of the descendants of Widow Martha Beard of Milford, Conn. By Ruth Beard.....Emerson Pub. Co., Anconia, Conn., 1915.

Beatty—Beatty family of Ireland. (See American Family Genealogies.)

Beery—Hisory of the descendants of Abraham Beery, born in 1718, emigrated from Switerland to Pennsylvania in 1736, and a complete family register, with biographies of many of his descendants. By Joseph H. Wenger, South English, Iowa.....Published by the author, 1905.

Bellows—The Bellows genealogy. John Bellows, the boy emigrant of 1635 and his descendants; comprising a full history of Col. Benj. Bellows, the founder of Walpole, N. H., and his descendants; and a partial account of the families of Isaac, John, and Eleazer Bellows of Marlborough, Mass.; and of Nathaniel Bellows of Crofton, Conn. By Thomas Bellows Peck.....Sentinel Printing Co., Keene, N. H. 1898.

Benjamin—The Benjamin families from Columbia Co., N. Y. Compiled by R. M. Benjamin.....Pantagraph Ptg. and Sta. Co. Bloomington, Ill., 1911. (See Family Histories, Collection 1.)

Benton—Samuel Slade Benton and his ancestors and descendants, of New England. By Josiah Henry Benton, Jr. ..... The Merrymount Press, Boston, 1901.

Bentley—Bentley Gleanings. By Julia Harrison Lobdell, Chicago.

Best—History of Peter and Mary Best and their family. By Nolan Rice Best, a grandson.....Published by the family, 1897. (See Family Histories, Collection 8.)

Bicknell—History and genealogy o fthe Bicknell family, with some collateral lines of Normandy, Great Britain, and America, ancestors and descendants of Zachary Bicknell of Barrington, Somerset, England. Editor and publisher, Thomas W. Bicknell, Providence, R. I., 1913.

Bicknell—History and genealogy of the Bicknell family, with addresses, poems, and speeches..... New England Pub. Co., Boston, 1880.

Binney—Genealogy of the Binney family in the United States. Collected by Charles J. F. Binney.....Joel Munsell's Sons, Albany, N. Y., 1886.

Blair—The Blair Family of New England. Compiled for William Blair, Chicago, by Miss Emily Wilder Leavitt..... David Clapp and Son, Boston, 1900.

Blake—The ancestry and allied families of Nathan Blake and

Susan (Torey) Blake, early residents of East Corinth, Vermont. By Almira T. B. Fenno-Gendrot.....Standhope Press, Boston, 1916.

Blake—Increase Blake of Boston, his ancestors and descendants, with a full account of William Blake of Dorchester, and his five children. Compiled by Francis E. Blake.....David Clapp and Son, Boston, 1898.

Blish—Genealogy of the Blish Family in America, 1637-1905. Compiled by James Knox Blish.....H. L. Throop, Kewanee, Ill., 1905.

Board—Genealogy of Cornelius Board of Boardville, N. J., 1730. (See Five Colonial Families.)

Bolton—The Boltons of Old and New England, with a genealogy of the descendants of William Bolton, of Reading, Mass., 1720. By Charles K. Bolton.....Joel Munsell's Sons, Albany, N. Y., 1889.

Bond—A history of the descendants of Joseph Bond, born 1704 in Wiltshire, England; died, 175— in North Carolina; also a brief account of many of the descendants of John Bond, his brother ,who also emigrated to America; the two being sons of Benjamin and Ann (Paradise) Bond of Wiltshire, England. By Samuel Bond Garrett, Muncie, Ind., 1913.

Booth—One branch of the Booth family, showing the line of connection with one hundred Massachusetts Bay colonists. By Charles Edwin Booth.....L. Middleditch Co., New York, 1910.

Booth—Booth genealogy. Some New England Families. Compiled by Henry S. Booth, Randolph, Vt., 1908. (See Family Histories, Collection 1.)

Bouton-Boughton—Descendants of John Bouton, a native of France, who embarked from Gravesend, England, and landed in Boston in December, 1635, and settled at Norfolk, Conn By James Broughton.....Joel Munsell's Sons, Albany, N. Y., 1890.

Bowman—The Bowman genealogy; fragmentary annals of a branch of the Bowman family, to which is appended data relating to other Bowmans and the Spencers. By Charles W. Bowman.....Law Reporter Printing Co., Washington, D. C., 1912.

Boyd—History of the Boyd family and descendants with historical sketches of the ancient family of Boyds in Scotland from the year 1200, and those of Ireland from 1680, with records of their descendants in Kent, New Windsor, Albany, Middletown, and Salem, N. Y., and Boston, Mass., Northumberland County, Pa., and sketches of those from the Southern and Western states from 1740 to 1912. By Wil-

liam P. Boyd.....John P. Smith Printing Co., Rochester N. Y., 1912.

Brace—Brace Lineage of New England. By J. Sherman Brace .....Geo. E. Elwell and Son., Bloombury, Pa., 1914.

Brackett—Descendants of Anthony Brackett of Portsmouth, and Cap. Richard Brackett of Braintree, with biographies of the immigrant fathers, their sons, and others of their posterity. By Herbert I. Brackett.....H. I. Brackett, Washington, D. C., 1907.

Bradford—One branch of the Bradford family, or descendants of Cap. Gamaliel Bradford, taken from Descendants of Gov. Wm. Bradford of Plymouth, Mass.....Privately printed, New York, 1898.

Brainerd—The genealogy of the Brainerd family in the United States, with numerous sketches of the individuals. By Rev. David D. Field.....John F. Trow, New York, 1857.

Branch—A partial account of the Branch family in Virginia. By James Branch Cabell.....Whitten & Shepperson, Richmond, Va., 1907.

Branch—Memoirs of a Southern woman, "Within the Lines;" a genealogical record. By Mary Polk Branch.....Jos. G. Branch Pub. Co. Chicago, Ill., 1912.

Braley—Braley Genealogy, of New England. The Descendants of Roger Braley, 1696-1913. Compiled by Geo. L. Randall, New Bedford, Mass.....Mercury Pub. Co., New Bedford, Mass., 1913.

Bromwell—The Bromwell genealogy, including the descendants of William Bromwell and Beulah Hall, with data relating to others of the Bromwell name in America; also genealogical records of branches of the allied families of Holmes, (of Plymouth Co., Mass) Payne, (of Kentucky and Indiana) Rice and Leffler (of Rice's Fort, Pa.). By Henrietta E. Bromwell, Denver, Colo.....W. F. Robinson, Denver, Colo., 1910.

Brown—"A preliminary collection of facts regarding the Brown family. By Geo. H. Penrose, M. D., Salt Lake City, Utah, 1896. (See American Family Genealogies.)

Brown—Genealogical data concerning the family of Captain Edward Brown, of Newbury, Mass., published from the manuscript autobiography of Samuel Tenney of Newburyport and Boston. By Wallace F. Tenney, Millis, Mass..... F. L. Coburn & Company, Boston, 1913. (See Family Histories, Collection 4.)

Browne—The ancestor of this family came to Marblehead, a few years after the settlement of Boston, Mass. He was a seafaring man. Manuscript.

Brumbach—Genealogy of the Brumbach families, including

those using the following variations of the original name: Brumbaugh, Brumback, Brombauch, Brownback, and many other connected families. By Gaius M. Brumbaugh..... Frederick H. Hitchcock, New York, 1913.

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(TO BE CONTINUED)

REAL ANTIQUITY.—A certain nobleman, talking to an American friend about the antiquity of his family, was told roughly that he was "a mere mushroom."

"How is that?" he asked indignantly.

"Why," said the other, "when I was in Wales a pedigree of a particular family was shown to me which filled more than five large parchment skins, and near the middle of it was a note in the margin, 'About this time the world was created.'"

OLD "MORMON" CEMETERY, NAUVOO, ILL.

(See page 133)

THE UTAH GENEALOGICAL AND HISTORICAL MAGAZINE.

JULY, 1918.

IMPORTANCE OF RECORD KEEPING

From a Discourse by Andrew Jenson, Assistant Church Historian, Delivered Oct. 7, 1917, in the Assembly Hall, Salt Lake City, Utah.

In our work of revision in the Historian's Office we desire to guard particularly against errors in names. I have frequently said that my hair turned grey because of the difficulties I met with in my historical labors in finding out the correct names of the brethern and sisters concerned in the histories that I was writing.

Let me explain further. The whole history of the Church is as a matter of course based upon the actions and experiences of men and women who have taken more or less active parts in public matters, both at home and abroad. We have tried to give these faithful men and women due credit in their own names, and have endeavored to rule out nicknames, pet names, abbreviated names or initials, misspelled names, and names of foreigners who on their arrival in this country have anglicized their orginal names and thus have become known as different individuals. The changing and corruption of names have been a matter of much annoyance to the historians, as we often have met with men who while filling missions abroad would be known by one name and while filling positions at home in the wards and stakes of Zion would be known by some other name.

Now, this is all wrong. A person should endeavor to have everything he does in the interest of his own as well as the public good credited to his own name, and not alienate himself from the works of his life by giving credit to some myth or to something that cannot be indentified. Let me suggest to you, brethern, when you fill a mission, that you fill it in your own name. When you pay your tithing or donations, pay it in your own name, and when you fill any office or position of any kind whatever,

see that your own name is given the credit for the same. We may need all the credit we can get when we appear before the righteous judge of all.

There should not be the least deviation in the writing of names for historical purposes, and let me say to all: Do not go through the world with a pet name or a nickname; use your real name invariably, especially for public purposes—the name you had given you when you were blessed by the elders of the Church as little children, which name at that time undoubtedly became a matter of record. This means more to you than you perhaps imagine, though you may think it is merely a technical matter; but let me assure you that it means your very indentity as an individual, historically. If you insist on going through life with false or corrupted names, you will undoubledly regret it. For historical purposes "Harry" should never be substituted for "Henry," nor "Lizzie" for "Elizabeth," "Bob" for "Robert," "Dick" for "Richard," "Polly" for "Mary," etc., and family names should be scrupulously guarded. We do not like to see the beautiful Swedish name of "Søberg" changed to "Seamountain" nor "Jorgensen" to Yorgason." Natives of Germany, Scandinavia, Holland and other foreign countries should retain the original way of spelling their names, and also, if possible, the pronunciation; otherwise their indentity may become lost and be ruled out of history altogether. No matter how many positions you have filled in the Church, or how much good you have done in your life, it will not count to your credit in the records kept in mortality, unless you do what you do in your own name. We cannot afford to falsify the records. Yet in some instances this has been done to such an extent that I sometimes wonder if the angels themselves will know who we are.

Again I desire to impress you with the importance of keeping individual records. The public records are in many instances well kept and preserved, but in other instances they are imperfectly kept and not preserved at all. In such instances the parties interested may lose their credit, unless they have kept individual records, to which reference can be made. If we have been called by the Lord to labor in his vineyard, and thus been privileged to take part in this great Latter-day work, it is but proper and right that history should give us credit. I therefore suggest to you all, brethern and sisters, that you be not afraid or be too modest to make records of your own. In saying this I appeal to all of you who are old enough to understand what I say. Remember the old saying, "that what you do yourselves is sure, but what you trust to others may prove disappointing:" also "if life is worth living, its deeds are worth recording." So let us keep individual records. If you cannot keep a daily journal, like some of us, who have kept journals nearly all

through life, then write at least some of the most important events of your lives. Some of you old veterans that I now see before me will, like myself, pass away before very long, but before going to the great beyond write down some of the experiences you have had in your life with good ink and on good paper, that it may be left for your posterity. This will serve a better purpose to perpetuate your memory than a costly stone monument, and by doing this it may be said of you, as was said of Abel of old, "though dead, he yet speaketh."

Among our many other duties, brethern and sisters, let us therefore remember this essential duty of record-keeping. In the midst of our busy lives do not let us be too modest nor too negligent, to record some of the things the Lord has permitted us to do in connection with his great latter-day work. I believe it would be perfectly right for us to overcome our modesty or negligence, to such an extent that we record something about ourselves, and not rely altogether upon the angels above us "who are silent notes taking" of every action, remembering that we mortals do not have access to the records made above.

Joseph Smith the Prophet, in one of his letters to the Church, said: "Whatsoever you record on earth shall be recorded in heaven; and whatsoever you do not record on earth shall not be recorded in heaven" (Doc. and Cov. 128:8). While this was written originally in reference to baptism for the dead, it can apply, I think, to record-keeping generally.

Then, brethern and sisters, endeavor to make records for yourselves, and aim to become true and accurate historians at the same time, not forgetting that we should all live lives and perform deeds worthy of recording.

THE STUDY OF GENEALOGY.—By its very subject matter, the study of one's family-history and genealogy is calculated to appeal to a more than passing interest. It has within itself, as compelling motives, the elements of personal mastery, of self-respect, of family pride, of racial instinct. It constitutes the basis of one's knowledge of himself, and gives him a better understanding of the normal trend of his mind and of the forces that make for character. It may serve to stimulate worthy energies, and ambitions, and to restrain debasing tendencies. It tends to broaden their ideals of human life and destiny, and to deepen the currents of personality.—*The Salisburian.*

EARLY PETTINGELLS AND OTHERS OF SHOTTESHAM AND FRITTON, COUNTY NORFOLK, ENGLAND.

Contributed by Frank Hervey Pettingell.

In my endeavor to convert into an established fact, the conjecture that Richard[1] Pettingell (1620-1695) of Newbury, Mass., (who when giving testimony in the court at Hampton, Mass. (now in New Hampshire), 14 (8) 1673 deposed that he was about 52 years old) came from the vicinity of Topcroft or Shottesham, County Norfolk, England, I have naturally accumulated much heretofore unpublished material which will no doubt be useful to those interested in the genealogy of the Pettingell family.

The following data received from a professional genealogist of high repute, whom I employed on the problem, seems well worth dissemination, especially so as the various other names included may perhaps convey a clue that will be the means of identifying the locality from which the families of the names mentioned originally resided before emigrating to America:

High Barnet, Hertfordshire, England,
April 13, 1918.

Mr. Frank Hervey Pettingell,
Los Angeles, California,

My Dear Sir: I have traced the Pettingells of Shottesham and the neighboring parishes back to 1523 when the name was spelt Pedingale, but in the present letter I deal only with the period named in your letter.

The Pettingells of Shottesham and a few other Norfolk parishes were yeomen and small farmers farming their own land. This is proved by the enclosed abstract of some proceedings in the Court of Chancery. As you will see they are dated three years after the date given as that of the birth of Richard Pettingell. The John Pettingale mentioned in these Chancery Proceedings is not likely to have been your ancestor as he apparently only left two daughters, but the little farm he bequeathed to him may well have been one of those occupied by a long succession of your ancestors. In any case it was no doubt a type of farm cultivated by Pettingells of Shottesham and the neighborhood, only 25 acres in extent, 9 of which were freehold and 16 held from the lords of the manors of Shottesham and Stoke Holy Cross by customary tenure which had to be renewed at the decease of each tenant or sale by him.

It would seem from the enclosed list of tax payers at Shotte-

sham in the 21st year of the reign of James I (i. e., March 24, 1623 to March 23, 1624) and therefore exactly the same time as John Petingale's daughter was bringing the above mentioned action, the William Plowman, stated in the proceedings to have acquired, for the time being at least, part of the late John Petingale's little farm was living at Shottesham but that no householder or farmer of the name of Pettingale was living within it. therefore the pedigree of the Richard Pettingell said to have been born in England 1621, was either not born about that date or not born at Shottesham. But a similar list of tax payers in Shottesham for the 35th year of the reign of Queen Elizabeth (which year began on Nov. 17, 1592 and ended Nov. 16, 1593) shows that a Richard Pettingale was then farming lands there while there is no mention of a John Pettingale. In all probability, therefore, the lands occupied by Richard Pettingall in 1593 were the same as those about which Jane Pettingale brought her action. John having presumably succeeded Richard in the intervening 31 years. But what relation was this Richard Pettingall to the Richard Pettingell said to have been born 1621, 28 years later? The identity of name suggests that he was his son but the dates hardly correspond.

It will be seen that at the same time—1593—there was living a Robert Pettyngall in the parish of Fritton not far from Shottesham. Possibly the Richard Pettingall who was father of Matthew Pettingell was his son or grandson, but so far we have no proof of it.

It is needless to state that the documents sent are but a very small part of those examined. The object or one object, of sending complete lists of tax payers of parishers where Pettingells are thought to have lived is that they may include the names of persons who emigrated to America with them.

The lists for Topcroft show that no tax payer of the name of Pettingell was living there at this period.

Chancery Proceedings. James I. (bdl. p. 26, No. 28.)

To the Right Honorable and Reverend Father in God. John Lord Bishop of Lyncoln. Lord Keeper of the Great Seale of England:

In most humble manner complaynings unto your good Lordship your poore Oratrix, Jane Pettingale, one of the daughters of John Pettingale, late of Shottesham in the countie of Norfolk, yeoman deceased. Sheweth that whereas the said John Pettingale being lawfully seized of and in one messuage or Tenement and certeyne parcells of meadow, pasture and errable land conteyninge together by estimation 25 acres in Shottesham and Stoke holy crosse, 9 acres of which are freehold and 16 acres are copyhold

which tenement and lands may be let at 20 marks (£13.6.8) by the year and are well worth £250 to be sold. And the said John Pettingale by his will dated June 16, 15th year of the present reign (James I, i. e., 1618) did bequeath unto one Agnes Pettingale and to your oratrix (being his daughters) the said tenement and lands to be equally divided between them. Nowbeit his meaning was that the said tenement and land should be sold and that the money made thereof should be divided between Agnes and Jane for our portions and for our better preferment in marriage and for that purpose the said John Pettingale the testator, did surrender the said copyhold lands into the hands of the lords of the manors and soon after departed this mortal life since whose death Agnes and Jane have been jointly possessed of the premises. On August 1st the 20th year of his Majesty's reign the oratrix Jane did by the direction and advice of her friends make choice of one William Goffe her father-in-law to be her Guardian and Baylie to dispose of her part of the said lands and tenements during her minority and about the same time the said Agnes being marriagable tooke to husbande one William Baker and within a while after their marriage the said Baker and Agnes his wife requested of your oratrix that they might enter into the foresaid tenement and occupy your oratrix's part of the said lands which request the said William Goffe your oratrix's Guardian or Baylie utterly denyed, foreseeing and fearing the troubles, losses and inconveniences which would betide your oratrix by the said Baker's sole possession of the premises. And yet notwithstandinge consideringe that the said Baker and Agnes his wife were destitute of a Farme and could not on the sudden so well provide themselves (Michaelmas being then near at hand) the said William Goffe on behalf of your oratrix made them these friendly offers viz: that if the said Baker thought fit to purchase your oratrix's share he should have the same £20 better cheap than any other or else if he the said Baker would in the behalf of Agnes his wife appoint some honest indifferent (i. e., impartial) men to make an even and equal partitions thereof whereby your oratrix might hold her part in severalty that then he should occupy and farm the same during her minority. Baker replied that he had not the ability to purchase your oratrix's share but concerning the partition he acknowledged it to be a fitting thing to be done and promised that he would never hinder it but because he was a stranger and altogether unacquainted with the character of the ground and because there might be great difference in the goodness of one piece of land more than another he desired that before any partition was made he might be your oratrix's farmer for a year or two till he were better acquainted with the premisses. He faithfully promised your oratrix that for two years he would not break up any of the pasture ground nor make any waste of

the wood and timber and that at the end of two years a partition should be made. Baker entered into a bond to pay oratrix a rent of £6.13.4 for each of the two years at the dwelling house of the said William Goffe in Shottesham. Now so it is, may it please your good lordship the said Wm. Baker having by means of his fair promises insinuated himself into the possession of your oratrix's part of the said tenement and lands he most dishonestly hath felled a great part of the timber and ploughed up most of the pasture and the said two years being expired he doth refuse to make the promised partition and hath of late feigned and given out speeches that he had purchased your oratrix's share and he has made secret mortgages to one William Plowman and others intending utterly to defraud your oratrix of her right, in tender consideration whereof may it please your good lordship to grant to your poor oratrix his Majesty's most gracious writ of subpoena to be directed to the said Wm. Baker and Agnes his wife commanding him to appear before your lordship in the high Court of Chancery there to do as your good lordship shall think fit to order him.

Lay Subsidy Roll No. 153/585. 21 James 1. *Shottesham.*

	Lands.		Lands.
Susan Lady Doyly	LXS	Edward Buskkard	LXS
John Houghton, Esq.	LXS	Willm Shene	XXXS
Xcofer Atthowe, gent.	LXS	John Utting	XXS
Richard Farra, gent.	XLS	Willm Holmes	XXS
John Wulmer	XXXS	Ann Gouldsmyth, wid.	XXS
Robert Bransby	LXS	Austine Stanton	XXS
Richard Halls	XXS	Willm Myngey, gent.	LXS
William Plowman	XLS	Thomas Cooper	XXXS
Robert Bun	XXS	Nicholas Gooch	XLS
John Narfor	XXS	Edward Denney	XXXS
Thomas Gouldsmyth	XXS	Robert Dant	XXS
John Sinlgeton	XXXS		Goods.
Robert Shene	XXS	Willm Scrivener	LXS
Francis London	XXXS		

Lay Subsidy Roll No. 153/578 for the same year gives practically the same names and no Pettingalls mentioned.

Lay Subsidy Roll No. 153/582. 21 James 1 (1624). *Topcrofte.*

	Lands.		Lands.
Richard Wilton, gent.	V li	Robt Cooke, clerk	XXS
John Smyth	XLS	John Curson	XXS
Robert Buxton	XLS	John Hacon, Jun.	XXS
Edmund Jermyne	lll li		Goods.
Jeffry Goodwinne	XLS	John Buxton (gent 1618)	lll li
John Randoll	XXS		
Francis Turner	XXS	John Hacon, Sen.	llll li

Lay Subsidy Roll No. 153/572 (1618), in addition to the foregoing.

John Vyner, gent.	V li	William Goodtyne	XXS
William . . . . tell	XLS		

Lay Subsidy Roll No. 152/464. 35 Elizabeth. *Shotsham.*

	Lands.		Goodes.
Henrye Doyly, Esquirer	XXX LI	Henry Smithe, gent	Vlll li
Gylbert Havers, gent.	Xll li	Roberte Crickmer	V li
Roberte Bransbey	Vl li	Thomas Goldsmithe	Vl li
Richard Goldsmyth	iiii li	The widowe Sporle	iiii li
Clyment Maudye	Xll li	John Brigges	iiii li
Roberte Shene	XXXS	Roberte Daunte	iiii li
William Shene	XLS	William Hill	. . . .
Roberte Sprowle, Jun.	XXS	George Cooke	. . . .
John Curson, senior	XXS	Richard Goldsmith, Jun.	. . . .
John Norforthe	XLS	Erasmus Grinte	. . . .
William Plowman	XXXS	John Uttinge	. . . .
Christopher Grenewood, clerke	XXXS	John Curson	. . . .
Richard Pettingall	XLS	Ralphe Tynke	. . . .
Nicholas Gooche	XLS	(The right side of the roll has been destroyed by damp but all the names are clearly legible.)	
Elizabeth Rowe, widow	XLS		

Lay Subsidy Roll No. 152/464. 35 Elizabeth. *Frytton.*

	Landes.		Goodes.
Williamd Browne	XXX li	John Moore	llll li
Rycharde Stanton	lll li	John Ruste	llll li
Dorathye Stanton	XXS	George Sherwoode	llll li
John Gosse	lll li	Roberte Pettyngall	llll li
Rychard Ellyce	XXS	(Robto Pottyngall)	ll
Towne Lande	lll li		
John Brett	XXS		
Stephen Knyght	XXS		

Lay Subsidy Roll No. 153/504. 39 Elizabeth. *Topcrofte.*

	Lands.		Lands.
Edward Brewse	lll li	Roberte Somers	XXS
Ric. Wilton	Vl li	Lettice Hacon, widow	XXXS
Wm. Hacon	llll li	Wm. Randoll	XXS
Jefferye Woodreyne, Sen.	lll li	Wm. Jermyn	XXS
Jefferye Woodreyne, Jun.	lll li	Roberte Goslinge	XXs
Jo. Randell	lll li	Wm. Antell	X li
Jo. Ware	lll li	Roberte Buxton	Vl li
		Umferey Leverke	Vlll li
		Wm. Myles	lll li

NOTES ON ENGLISH PARISH REGISTERS.

Not long ago boys at school were asked when the Apostles lived. One boy said a thousand years ago; another said a million. It is believable that if people were asked when their parish registers began, the answer would be just as uncertain. Most people scarcely know whether their registers go back a hundred years, or a thousand, or a million.

One reason for printing parish registers is that their contents may be thrown open instead of being locked up in iron chests; that people may become better acquainted with that which so nearly concerns them, and may be able to tell who their fathers were as far back as possible.

Another reason for printing the registers is that their contents may be made safe for evermore. As long as there is only one single copy, and that in writing, they are not safe. Time must be gradually eating them away; and sometimes fire gets impatient and does in a moment what time would do in a century. For this reason all parish registers ought to be printed. The expense should come out of the local rates. And when all the registers from 1538 to 1800 or later had been printed, then there should be made a gigantic index for the whole county. Each county should have its index as well.

Parish registers were ordered to be kept in Spain in 1497, and in England in 1538. There are about 800 parishes in England where registers began in 1538. Other orders about the keeping of registers came from the government in 1563, 1597, and 1603; therefore many registers date from those years. Many parishes lost their early registers during the Civil War, and have none earlier than 1660. —*From the Preface of the Wedmore, England, Parish registers.*

THE PEERY GENEALOGY.

DATA OBTAINED BY EDWIN H. PEERY AND JOSEPH S. PEERY. ARRANGED BY MISS ANNIE LYNCH.

(Continued from page 74.)

140. JOHN SHANNON PEERY[5] *(Hiram Wilson,[4] John,[3] John,[2] Thomas[1])* was born Sept., 1813, in Tazewell Co., Va., and died 14 July, 1867, in Minnesota. He resided in Greenup Co., Ky., in 1842; removed to Daviess Co., Mo., in 1852 and to Minnesota in 1861; settled near Forestville. He was a wheelwright and cabinet maker. He married in 1836, Parthenia Cooper of Lawrence Co., Ky.

Children:

i. MARTHA JANE, b. ——; d. 7 Apr., 1867.
ii. HIRAM WILSON, b. 1840; d. aged 11.
iii. CHARLES HENRY, b. 11 Jan., 1841; m. Jane Gaige.
iv. HESTER ANN, m. J. F. Broadbent of Cedar Rapids, Neb.
v. A DAUGHTER, d. in infancy.
vi. RUTH ANGELIA, m. (1) ————; m. (2) Henry Cooke of Cedar Rapids, Boone Co., Neb.
vii. MARY JOSEPHINE, m. John Roberts.
viii. WILLIAM RUSSELL, b. 1852; d. 1853.
ix. JOHN WESLEY, m. and lives at Emmet, Idaho.
x. SARAH ELIZABETH, b. 1856; m. Charles H. Ingalls.
xi. WYLIE, d. in infancy.
xii. GEORGE WASHINGTON, b. July, 1861, in Amherst, Minn., lives at Harlow, Mont.
xiii. FRANCIS ASBURY, b. 9 Feb., 1864, in Fortsville, Minn.
xiv. PARTHENIA, b. 1866, in Minn.; d. 1867.

141. WILLIAM RUSSELL PEERY[5] *(Hiram Wilson,[4] John,[3] John,[2] Thomas[1])* was born in 1818, in Tazewell, Va., and died 1874, in Nebraska. He moved to California and married Margaret Cook.

Children:

i. ADALINE.
ii. CAROLINE, m. William Hall.
iii. MARTHA J., m. Neal.
iv. NETTIE, m. Neal or McNeal.
v. HETTIE, m. McVicker.
vi. STELLA WILBURN.

142. HIRAM WILSON PEERY[5] *(Hiram Wilson,[4] John,[3] John,[2] Thomas[1])* was born 20 Mar., 1822, and died 30 Mar., 1894, in Dayton, Oregon. He married (1) Maria Louise Compton, (2) Marie Shannon.

Children:

i. James Harvey, b. 20 Dec., 1843; d. 12 Feb., 1901; m. Charlotte Cyrus, b. 23 Aug., 1849. Children: Mark Mills, b. 1868, m. Adda Norris; Robert Earl, b. 1884, m. Grace M. Cox; Roy Milton, b. 1891; Rex Cyrus, b. 1893.
ii. Archibald M., m. Carrie Bertram. Children: Kelton B., b. 16 July, 1885, m. Helena Ferguson; Cleava, m. J. A. Rooker.
iii. Amanda, m. Benjamin Harris.
iv. Hiram W., m. and had Edward C., b. 3 May, 1875; C. C. and W. K.
v. Milton S., m. (1) Rachel Gaines, (2) Hattie Dorsey. Children of first wife: Maud, m. D. L. Rhodes; Nellie, m. Lung; Anna, m. Williams. Children of second wife: Mildred and Helen.
vi. America, m. A. W. Gaines.
vii. Eliza, m. Russell Logan.
viii. Julia A., m. Merritt Miller.
ix. Rebecca, d. young.
x. Jefferson, d. young.
xi. Martha, d young.

143. Joseph Wilburn Peery[5] *(Hiram Wilson,[4] John,[3] John,[2] Thomas[1])* was born 2 Oct., 1830, in Cabell Co., Va. He married (1) Martha S. Northington, who was born 28 Dec., 1828, in Tenn., and died 20 Aug., 1862. He married (2) Mildred Martin, who was born 1828, and died 15 Oct., 1887. He married (3) Oct., 1889, Mrs. Alvira M. Tomkins, who died 19 Mar., 1908.

Children of first wife:

i. Hester Ann, b. 24 Feb., 1849; d. 16 Sept., 1876; m. Enos Wyatt. Children: Newton, b. 9 Jan., 1865; Martha Ann, b. 28 May, 1867; Harman S., b. 2 Nov., 1869; Nancy Gertrude, b. 28 Nov., 1871; Jesse A., 12 May, 1874.
ii. Joseph Austin, b. 9 Apr., 1854; d. 11 Apr., 1892; m., 1881, Annie Bennett, of Boulder Cr., Cal. Children: Mattie, m. W. S. Radger, two sons and a daughter.

144. Andrew Peery[5] *(Joshua,[4] John,[3] John,[2] Thomas[1])* was born 2 June, 1837, in Centerville, Gallee Co., Ohio. He married in 1865, Sarah Ann Gregory, widow of Andrew J. Gregory. She was born 1840, in Athens Co., Ohio, and was the daughter of Amon and Martha Clive Robinett. Andrew Peery, (he spells it Perry), served in the Civil War.

Children:

i. Ruth Virginia, b. 15 Aug., 1866; m. Fremont M. Carr.
ii. George Aphon, b. 8 Jan., 1868; m. Eva Harvey.
iii. Harvey Preston, b. 6 Apr., 1870.
iv. Clarence, b. 30 Dec., 1872.
v. Thurman, b. 18 Aug., 1874.

145. James A. Peery[5] *(Joshua,[4] John,[3] John,[2] Thomas[1])* was born 12 Sept., 1839, in Jackson Co., Ohio. He married (1) 15 Aug., 1862, Elizabeth Cummins, daughter of James and Mary Ann Gregory Cummins of Vinton Co., Ohio. She died 14 June, 1882, in Gentry Co., Mo. He married (2) Julia A. Mill, and (3) Mary E. Wells.

Children of first wife:

i. Estaline, b. 15 July, 1863.
ii. Grant, b. 11 Apr., 1864; m., 23 Nov., 1890, Ida Fuller, b. 10 June, 1872. Children: Earl, b. 28 Oct., 1891; Clarence, b. 12 Feb., 1895; Raymond, 11 Jan., 1897.
iii. John, b. 25 Dec., 1866; m. Minnie Mace.
iv. James, b. 13 Mar., 1869; m. 14 Aug., 1893, Ginevra Young, b. 11 Oct., 1872. Child: Virgie R., b. 13 June, 1894, in Ringgold, Iowa.
v. Thomas, b. 15 Sept., 1871; d. 28 Feb., 1900; m. 28 July, 1895, Rosa Young, b. 22 Feb., 1879, in Harrison Co., Mo. Children: Vesta E., b. 2 Oct., 1896, d. 8 Jan., 1897; Claude T., b. 29 Nov., 1898, d. 1 May, 1899.
vi. Amanda, b. 5 Aug., 1873; m. Burton Morris.
vii. Lizzie, b. 14 June, 1882; m. Marion McLaughlin.

146. Harvey Peery[5] *(Joshua,[4] John,[3] John,[2] Thomas[1])* was born in Ohio and married Melissa Aldridge, daughter of John and Ritta Heckinbottom Aldridge of Ohio.

Children:

i. John.
ii. Katie, m. John Koger.
iii. Joshua, m. Maggie Goodwin.
iv. Sarah, m. Pat Hogan.
v. Preston, m. Orrie Griffin.
vi. William.
vii. Ella, m. Volley Williams.
viii. Martha, m. Fred Torbet.
ix. Alice, m. John Waiterman.
x. Harvey.

147. Thomas Charles Peery[5] *(Solomon,[4] James,[3] John,[2] Thomas[1])* was born in 1815, and died 1 Mar., 1882, on Little Bee Creek, Audrain Co., Mo. Farmer and mechanic. He resided on Little Bee Creek near Mexico, Mo. He married Narcissa Canterbury.

Children:

i. John Franklin, m. Luro H. Uzzell.
ii. George W., m. Cyntha Ann Anderson.
iii. Robert H., m. Calista Davis.
iv. Thomas.

148. John Hutchinson Peery[5] *(William Francis,[4] Thomas,[3] James,[2] Thomas[1])* was born 29 Oct., 1841. He married (1), 2 July, 1868, Elizabeth Crews, daughter of Joseph and Letitia Crews. She was born 2 May, 1852, and died 12 Oct., 1883. He married (2), 18 Feb., 1886, Florence Howe Peery, daughter of Archibald Peery (No. 95), who was born 22 Dec., 1853. John H. Peery is a farmer and stock dealer in Livingstone Co., Mo., and has a fine house and farm of 560 acres, six miles southeast of Jamesport. In 1861, he joined the Confederate Army.

Children of first wife:

i. Stella M., b. 13 Sept., 1871; d. 21 June, 1886.
ii. Fanny, b. 30 July, 1873; m. P. S. McCue.
iii. Mary M., b. 30 Oct., 1875; m. J. B. Francis.
iv. William F., b. 15 Jan., 1878.
v. Grace E., b. 30 July, 1880.
vi. Elizabeth, b. 18 July, 1883; d. 14 Oct., 1883.

Children of second wife:

i. Anna Ethel, b. 15 Sept., 1887; d. 21 June, 1889.
ii. John Rodger, b. 24 June, 1889.
iii. Jimmie, b. 13 Nov., 1894; d. 17 Mar., 1895.
iv. Jessie, b. 13 Nov., 1894; d. 9 Feb., 1895.

149. Mary Jane Peery[5] *(William Francis,[4] Thomas,[3] James,[2] Thomas[1])* was born 13 Aug., 1843, in Missouri, and died 17 Oct., 1878. She married John Milton Stapp, son of John and Mary Watkins Walker Stapp. He married (2) Nannie Hall, by whom he had one son, Chapman.

Children:

i. Mary Margaret, b. 19 Jan., 1869; m. John Thompson Peery (No. 188).
ii. Jennie Lee, b. 11 Feb., 1871; m. Larken Wickizer.
iii. John, b. Jan., 1876; d. in infancy.

150. James Peery[5] *(Low Brown,[4] James,[3] Thomas,[2] Thomas[1])* was born 29 Nov., 1840, in Johnson Co., Ky. Resided at East Point, K. He married .....

Children:

i. Louellen, b. 12 Nov., 1863; m. James Stoniford.
ii. Sophia, b. 25 Apr., 1865; m. Rev. W. J. Davenport.
iii. T. M., b. 16 Oct., 1866; m. Maryland Porter.
iv. Polly, b. 14 Feb., 1868; m. A. M. Wells.
v. Lamma, b. 7 Apr., 1871; m. Green Burchett.
vi. Rosie M., b. 1 June, 1873; m. Malcom Harris.
vii. W. T., b. 4 Mar., 1876.

151. Martha Jane Peery[5] *(William Allen,[4] James,[3] Thomas,[2] Thomas[1])* was born 6 Sept., 1839, in Tazewell, Va., and died 9 Feb., 1895. She married Isaac Miles, born 14 Jan., 1838, and died 16 July, 1907, at Payson, Utah.

Children, all born in Gentry Co., Mo.:

i. William A., b. 27 Feb., 1860; m. Lucretia Wightman.
ii. James A., b. 19 Sept., 1861; m. Lizzie Spires.
iii. Donnie V., b. 16 Jan., 1864; m. John K. Fitzgerald.
iv. Charles E., b. 6 May, 1867; m. May Troxell.
v. Laura F., b. 21 Nov., 1869; m. J. T. Willett.
vi. Jesse W., b. 2 Apr., 1872; m. Lillie Stark.
vii. Elsie V., b. 8 Mar., 1875; m. Milton Willett.
viii. Louisa G., b. 3 June, 1878; m. Samuel Kirby.
ix. Mary L., b. 27 Mar., 1881; m. J. C. Landenberger.
x. Jennie M., b. 8 Oct., 1883; m. Lee S. Loveless.

152. Hiram Witten Peery[5] *(William Allen,[4] James,[3] Thomas,[2] Thomas[1])* was born 15 Feb., 1844, in Albany, Mo., and died 1 July, 1869. He married Elizabeth Gore.

153. Thomas Elbert Peery[5] *(William Allen,[4] James,[3] Thomas,[2] Thomas[1])* was born 23 Apr., 1846, in Albany, Mo. He married Melvina Frances Hill, born 3 Sept., 1854, at Bedford, Kentucky, daughter of David R. Hill and Jane Tyra.

Children:

i. Edward L., b. 15 Jan., 1876, at Newcastle, Mo.; m. Sarah Moore.
ii. Samuel W., b. 12 July, 1878, at Newcastle, Mo.; m. Mary E. Barnett.
iii. Bertie, b. 29 Oct., 1880, at Albany, Mo.; m. Lillian Fairless.
iv. Benjamin C., b. 29 Oct., 1883, at Albany, Mo.; m. Mary M. Anderson.
v. Minnie M., b. 12 Mar., 1885, at Dashler, Mo.; m. Eli F. Barnett.

154. William Emery Peery[5] *(William Allen,[4] James,[3] Thomas,[2] Thomas[1])* was born 8 Sept., 1848, in Albany, Mo., and died 1 Aug., 1894. He married Lillian Manning, born 9 Mar., 1855, daughter of Jerman H. B. Manning and Emaline Fisk.

Children:

i. William E., b. 11 May, 1879, at Bancroft, Mo.; m. Dora Williams.
ii. Vera Thelma, b. 9 Aug., 1890, at Albany, Mo.

155. Laura Ann Peery[5] *(William Allen,[4] James,[3] Thomas,[2] Thomas[1])* was born 8 Nov., 1850, in Albany, Mo., and died 18 Feb., 1894. She married, 1 June, 1871, Reuben F. Smith.

156. John Brown Peery[5] *(William Allen,[4] James,[3] Thomas,[2] Thomas[1])* was born 29 Jan., 1853, in Albany, Mo., and died 1 Oct., 1874. He married Lavina Shafer, daughter of Joseph and Katharine Shafer, of Decorah, Iowa. She was born 20 July, 1856.

Children:

i. Marvin Allen, b. 11 May, 1875, in Albany; m. 9 Feb., 1908, Lucy Oleva De Priest. Children: Alice Naome, b. 12 June, 1901, and Edith Louise, b. 4 Nov., 1905.
ii. Nettie Pauline, b. 6 Oct., 1877; m. 15 Mar., 1905, Forest H. Tracy. Child: Forest Peery, b. 5 Nov., 1912, at Wichita, Kansas.
iii. Charles Granville, b. 20 Oct., 1880; d. 12 Nov., 1880.
iv. George Martin, b. 1 Jan., 1883; m. 3 May, 1905, Lillian Edith Shatto, b. 20 Aug., 1886. She was the daughter of John B. and Hannah Moyer Shatto. Children: Gerald Martin, b. 14 May, 1917; John Thomas (twin), b. 14 May, 1917, d. same day.
v. Jacob Orville, b. 25 May, 1889; m. 21 Sept., 1911, Ruby Launder.
vi. Dale Flowers, b. 11 Feb., 1892; m. 9 May, 1914, Verna Chickering, b. 11 Sept., 1895. She was the daughter of Alfred Samuel and Della Newell Chickering. Children: Betty Louise, b. 6 May, 1917; Emma Lee (twin), b. 6 May, 1917, d. 6 May, 1917.
vii. Naomi Waive, b. 30 Oct., 1895.

157. Charles Bascum Peery[5] *(William Allen,[4] James,[3] Thomas,[2] Thomas[1])* was born 12 Mar., 1855, in Albany, Mo., and died 5 June, 1910. He married (1) Elizabeth Wynn, born 1 Dec., 1850. She died 15 Feb., 1877. He married (2) Rachel M. Whitehead, born 20 Feb., 1861.

Child of first wife:

i. Eliza G., b. 6 Feb., 1877; d. 18 Nov., 1877.

Children of second wife, all born at Payson, Utah:

i. Vergil A., b. 29 Oct., 1882; m. Jean Allen.
ii. Charles S., b. 2 Dec., 1884.
iii. William E., b. 30 May, 1887; m. Daisy Aberhansley.
iv. Rolland E., b. 21 Feb., 1891; m. Mae Larsen.
v. Dora, b. 16 Jan., 1897; m. Hyrum Bennett.
vi. Earl J., b. 20 Nov., 1899.

158. Andrew Beliver Peery[5] *(William Allen,[4] James,[3] Thomas,[2] Thomas[1])* was born 13 Mar., 1857, in Albany, Mo. He married, 16 Sept., 1880, Mary Francis McKenney, daughter of William and Hester Lockard McKenney. She was born 29 Dec., 1858, in Peru, Ill.

Children:

i BLANCH LEONA, b. 30 Mar., 1882, in Auburn, Nemaha Co., Neb.; d. 3 Dec., 1916; m. June, 1910, Demead Austin. Children: Dorothy Joy, b. 21 Aug., 1911; Armoral De, b. 15 Nov., 1912; Gordon Peery, b. 7 Mar., 1914; Mary Elnora, b. 13 Nov., 1915, d. same day; Helen Leona, b. 17 Nov., 1916.
ii. WILLIAM REX, b. 13 Jan., 1886.
iii. GEORGE DEWITT, b. 30 Jan., 1891; m. Anna Humberg.
iv. DOLLIE MAY, b. 5 June, 1894, in Payson, Utah; m. Oct., 1913, Shores Loveless. Children: Norris Algene, and Warren N.
v. MERLYN OPAL, b. 29 Dec., 1896; m. 24 Dec,, 1914, Alvin Vie Winward. Child: John Mead, b. 14 Mar., 1916, in Lehi, Utah.

159. GEORGE ALLEN PEERY[5] *(William Allen,[4] James,[3] Thomas,[2] Thomas[1])* was born 27 Aug., 1859, in Albany, Mo. He married Hannah E. Page, born 27 Jan., 1866, daughter of Jonathan S. Page and Mary Leaver.

Children, all born at Payson, Utah:

i. HAZEL, b. 28 Jan., 1892; m. Sidney Corey.
ii. PAGE L., b. 6 Jan., 1896; m. Mary A. Doane.
iii. GLADYS, b. 4 Jan., 1898; m. Uriel M. Turner.
iv. THELMA, b. 18 Oct., 1899.
v. MAX A., b. 23 Jan., 1903.
vi. ERMA E., b. 19 Nov., 1904; d. 14 Feb., 1907.
vii. GEORGE A, b. 15 Aug., 1906.
viii. WAYNE E., b. 3 Mar., 1910.

160. ALEXANDER R. PEERY[5] *(James H.,[4] James,[3] Thomas,[2] Thomas[1])* was born 14 July, 1863, in Buchanan Co., Mo. He married, 22 Feb., 1889, Mary Thompson, daughter of Smith and Sarrale Empson Thompson. She was born 20 Feb., 1865, in Nemaha Co., Neb.

Children:

i. HENRY L., b. 2 Nov., 1889.
ii. CHARLES, b. 16 Apr., 1891.
iii. ROBERT, b. 3 May, 1898.

161. HENRY E. PEERY[5] *(James H.,[4] James,[3] Thomas,[2] Thomas[1])* was born 28 July, 1865, in Buchanan Co., Mo., and died 19 Dec., 1898, in Auburn, Neb. He married, 10 Dec., 1890, Mary L. Lynes, of Tazewell Co., Va., daughter of Captain A. J. and Harriette Fudge Lynes.

Children:

i. HARRIETTE G., b. 8 Apr., 1893.
ii. MILDRED R., b. 16 Nov., 1894.

(TO BE CONTINUED.)

THE SIGNIFICANCE OF THE DECLINING BIRTH RATE.*

[Address of retiring vice president, Section I, Social and Economic Science, American Association for Advancement of Science, Pittsburgh, Dec. 29, 1917, by Louis I. Dublin, statistician, Metropolitan Life Insurance Co.]

It is a custom of this section, I believe, for the retiring vice president to select for his address a subject of national interest in the field of social economy. He is expected to avoid narrow and technical discussion of specialties, but he may properly summarize the important works of other investigators in specialized fields to show their trend and bearing, and he may also point out the direction which further research should take. These requirements of the occasion are all the more necessary now, in view of the circumstances under which we are living. We are going through a period of serious conflict. Our Nation is at present engaged in concentrating its resources of men, of materials, and, above all, of thought to make itself felt in the world struggle for preserving civilization. This is no time for trivialities or for small detail. Under these conditions the Section on Social and Economic Science of the American Association may be expected to have a message of national import. It would be almost common to take your time and attention for anything but a topic of the widest practical significance in the present national emergency.

With these considerations in mind, I have chosen as the subject of this address the significance of our declining birth rate. I have done so with considerable hesitancy, because of the difficulty of the subject and the importance of its present lesson. I shall count also on your forbearance, hoping that you will forgive the incompleteness and sketchy character of my argument. The study of American demography has convinced me that we are concerned with a problem of the greatest possible moment. Changes have been progressing in the internal structure of our population which have, for the most part, escaped attention and which, if allowed to continue, will result in very serious national embarrassment. Conditions of war bring into relief the necessity for a vigorous and efficient population. It is not too much to say that the present tendencies in our national and family life are such as seriously threaten the development of those groups in the population on which we must rely for vigor and efficiency in thought and action.

The declining birth rate has received but little scientific attention in the United States. It has been, however, the subject

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of very careful investigation in Europe. During the last fifty years the birth rate has declined in virtually every country of the civilized world. Some countries have been affected more than others, but the phenomenon has been observed in extreme form in one country, namely, France. France has made an experiment in birth control on a national scale. All the parts of that experiment, including the end result, are now on view and available for scientific observation and comment. Before the present war France had already reached a point where her birth rate had decreased to a point below her death rate; her population was actually decreasing. But for ten years before that time the approaching crisis had called for the careful attention of her best minds.

A commission on depopulation, composed of statesmen and sociologists, was appointed to study the problem, and a comprehensive report on the sources of depopulation was prepared. This report is too elaborate for detailed description here. I shall rather present the situation for France, as I understand it, in broad outline, bringing into relief only the main findings of the commission.

Let us consider the growth of population during the last century in the three leading countries of western Europe, namely, France, the United Kingdom, and the States composing the German Empire. At the beginning of the nineteenth century France was the leader of the three countries, with a population of about 29,000,000. The States which now compose the German Empire were second, with a population of about 23,000,000, and the United Kingdom stood third, with a population of about 18,000,000. A century later we find the situation totally changed. The German Empire headed the list with a population of nearly 65,000,000; the United Kingdom was second, with a population of 45,000,000; and France was third, with a population of only 39,000,000. In other words while the population of the German Empire had nearly trebled and the United Kingdom had increased to two and one-half times its earlier numbers, the population of France had increased less than one-half. Further inspection of the figures show that a marked change in the rate of increase of the population of France occurred about the year 1860 At that time France was still in the lead, and had already reached a population of 37,000,000. After that date it increased only 2,000,000, while Germany in the same period almost doubled in population. In 1811 the population of France constituted 16 per cent of all Europe. One hundred years later the French population constituted only 9 per cent of the total. This situation for France may be accounted for principally in terms of its declining birth rate. Such figures as I have for France show that at about 1830 the rate was 30 births per 1,000 of population. The last available figure for 1914 was 18 per 1,000; the death rate was 19.6 per 1,000. This was the first war year, but already in 1911 the death

rate, 19.6, exceeded the birth rate, 18.7. The reduction of more than one-third in the birth rate during the 80 years was both gradual and continuous. On the other hand, the birth rates in the German Empire and in the United Kingdom continued high, over 30 per 1,000 up to 1895 in the latter and up to 1909 in the former. Since then the birth rates have declined rapidly in both countries, but the enormous increase in population for both Germany and the United Kingdom were achieved before the changes in the birth rate began to make themselves seriously felt.

We are not concerned entirely with gross totals of population. Equally significant is the internal structure of population. As we shall see later, changes in the constitution of a population almost invariably appear with changes in the birth rate. This will become clearer by comparing the ages below which one-quarter, one-half, and three-quarters of the total populations of Germany, of England and Wales, and of France, respectively, are found. Thus, one-quarter of the population of Germany is under age 11, one-quarter of the population of England and Wales is under 12 years of age, whereas one-quarter of the French population is under age 14 years. Again, one-half of the population of Germany is found under 23.5 years, one-half of the population of England and Wales is below 26 years, while one-half of the French population is below age 30. We find, finally, that three-quarters of the population of Germany is below age 41 years, of England and Wales is below 42 years, and of France is below 49 years. These figures show clearly that the average age of the French population is considerably higher than that of the other two countries. Its youth and its strength form a smaller part of its total population, while its old and its dependents form a much larger part. This, we shall find, is an invariable consequence of a decreasing birth rate, which reduces the proportion of the young and thus brings into relief an undue proportion of the aged.

The declining national birth rate of France is also severely selective in character. The reduction of the birth rate has affected mostly those who are both economically and socially best fitted to bear and to raise a family to maturity. A careful classification by Bertillon of the number of children per 100 families in Paris shows that the very poor have the largest number and the very rich the smallest number of children. The order of size of the family is invariably the reverse of the order of economic condition. Since economic status is highly associated with efficiency and social worth, low birth rates in the best equipped groups of the population can have but one effect on the vital constitution of the next generation, namely, a decline in constructive effort for national development.

Evidence suggestive of such decline in national development is afforded by the fact that coincident with a rapidly declining birth

rate France has had a high and rather stationary death rate during the last quarter of a century. England, through the development of its public-health service, reduced its death rate to under 14 per 1,000 in the year before the war (1913), when France had a death rate of 4 per 1,000 higher. In spite of the low French birth rate, the infant mortality rate has not been low and has been coupled with a high still-birth rate. The death rate from tuberculosis in France has recently come into public notice here because of war conditions, but it was high before the war. The acute infectious diseases, including typhoid fever, which have so readily lent themselves to control in other European countries and in the United States, show unsatisfactory death rates for France. In fact, we find in this country, side by side with a low rate of reproduction, evidence of indifference to the conservation of the valuable lives that are born. A disturbing element in the French situation today is the lack of a national public-health program. Is it not possible that such conditions follow directly from the absence in the community of those earnest and able men who everywhere further progress along social and economical lines? These leaders of the nation are absent because they were not born. It would seem from the facts that where the psychology of a people permits depopulation to go on for a long period unchecked other evil tendencies of national life appear, such as indifference to the obligation of maintaining high standards of public health.

It is painful to say these things at this time, and I should refrain from referring to them were it not for the necessity of emphasizing the facts which so directly affect our own American population problems.

The experience of England has been much less acute, although the tendency of the most recent years has been fully as disturbing as that in France during the previous decade. In the 5-year period between 1871 and 1875 the birth rate was 35.5 per 1,000 population. In the period 1911 to 1914, inclusive, the birth rate was only 24 per 1,000. The reduction in the birth rate in England has been accompanied, to be sure, with a very healthy decline in the death rate. In the forty-odd years since 1871 this has decreased from 22 to less than 14 per 1,000; whereas the decreasing birth rate in France did not accompany any appreciable reduction in the death rate. The rate of natural increase has, however, declined in England from 13.5 in the period 1871 to 1875 to 10.1 per 1,000 in the period 1911 to 1914. England was still increasing in population at the rate of 1 per cent annually before the war. The reduction in the rate of natural increase and certain internal changes in structure of population had, however, become a source of apprehension to English statesmen, and a commission of qualified experts was appointed to study and report on the problem.

Their findings have been available for some time and may be summarized as follows:

The birth rate has declined to the extent of approximately one-third during the last 35 years.

This decline has not been due to any large extent to a decline in the marriage rate or to a rise in the mean age at marriage or to other causes diminishing the proportion of married women of fertile age in the population. The decline has been due rather to a conscious limitation of fertility in the large mass of the population.

The decline in the birth rate, although general, has not been uniformly distributed over all sections of the community. It has affected primarily those economic and social groups which, as we have shown for France, are best able to bear and maintain a good-sized family. Thus we find that the number of legitimate births per 1,000 married males under 55 years in England and Wales was 119 for the upper and middle classes and 213 for the unskilled workmen, with a maximum of 230 among the miners. The birth rate is greater as the economic and social status is lower.

Internal changes of population are taking place in England very similar to those observed in France. Under the influence of the decreasing birth rate the average age of the population of England and Wales is rising and the proportion of old persons is, of course, correspondingly increasing. If we keep in mind also that the mortality rates of females at the adult ages are progressively lower than those for males we are not surprised to find that the increasing proportion of old people is greater among females than among males. While there were, for example, 119 females per 100 males in 1871 at the ages 65 and over, the number in 1911 had become 132. The disturbing element in this picture is that the population is growing older not only through the increased longevity of its constituents but more especially through the decreasing reenforcement from its youth, and, due to the operation of mortality, that there is a progressive excess of females over males at the older ages. The situation in England may be summed up in the words of her leading demographer, Sir J. Athelstane Baines, as follows: "In the last 40 years the proportion of people of an age to marry has materially increased, but they marry less and later in life, and thus, to some extent, cause a reduction in the number of births. The main cause of the falling birth rate, however, is the decline in the fertility of the married due to the voluntary restriction of childbearing, a decline which has been especially rapid since the beginning of the century. The effects of the fall in the birth rate have been neutralized, until within the last few years, by a still greater fall in the death rate. The improvement has not been so marked amongst the very young and the

old as at adolescence and in the prime of life. While, therefore, the rate of natural increase has diminished less than the fall in the birth rate would indicate, it has been maintained at the expense of the young."

"As the proportion of infants with a high mortality decreased, that of the ages of low mortality increased. The death rate went down, and the balance of population became economically favorable. But as the supply of infants diminishes relatively to the rest of the community, and their elders pass from their prime into the time of life when mortality is heavy, the proportionate supply of potential parents of the most prolific ages tends to decrease, the birth rate falls more rapidly, and the death rate begins to rise, leaving the margin of natural increase alarmingly narrow. The result is an older and less vigorous people, and, as the vitality of women is greater than that of men, more of the former sex reach maturity, and they last longer, so that a relatively small and probably wholesome numerical superiority at the working ages is converted into a growing preponderance of old women in the vale of life."

I shall now present the situation for the United States. Superficially the facts of American population growth present a very favorable picture. Each successive census has shown a marked increase in our total population over the preceding one; that for 1910 showed an increase of nearly 16,000,000 lives over 1900, or 21 per cent. Such data as we have for births and deaths indicate a similar situation. Our birth rate is probably about 25 per 1,000, and the death rate for the entire country not far from 15 per 1,000. The difference between the birth rate and the death rate, the rate of natural increase, is about 10 per 1,000, or 1 per cent annually. The rate is much the same as we found for England and Wales in the year before the war. No one should find fault with a rate of natural increase of 1 per cent per year. The population problem of France would be considered on a fair way to solution if that country could maintain for a period of years a rate corresponding to even one-half of that which we now enjoy in the United States.

The difficulty with our American situation is that we have been satisfied with a gross showing. We have not looked underneath the surface to observe the varying tendency in the several groups of the population and in the several sections of the country. The marked increase in our total population is in large measure the result of two factors, (1) immigration and (2) a high rate of increase in the foreign born rather than in our native stock. This is shown by the constantly decreasing proportion which the native whites of native parentage form of the total white population. In 1870, for example, this group formed 67.8 per cent of the total white population in the United States, while in 1910 it had de-

creased to 60.5 per cent. The proportion of the foreign stock correspondingly increased during these 40 years. These figures are accentuated if we turn to certain areas of the country. Thus, in the New England States the proportion of the native white stock decreased from 52.3 per cent of the total white population in 1890 to 40.3 per cent in 1910. In the Middle Atlantic States the native white stock decreased from 51.8 in 1890 to 44.8 in 1910. In these important areas the native stock is playing an ever smaller part in the composition of the total population. In fact, a very definite tendency toward depopulation has already fastened itself upon a large part of the native stock of the country.

There has been a marked and continuous reduction in the birth rate in the United States for a period of years. In the absence of comprehensive birth statistics, such as are available for European countries, we must turn to other sources which are clearly indicative of the changes which have occurred in the birth rate. We may use, for example, the number of children under 5 per 1,000 women in the child-bearing ages, namely, 15 to 44 years, inclusive.

Prof. Willcox in a recent paper has shown that this proportion has decreased about 50 per cent in the course of the last hundred years. At the beginning of the century there were 976 children under 5 for every 1,000 women between the ages of 15 to 44 years, whereas in 1910 the number was only 508 per thousand women at these ages. During the 60 years between 1850 and 1910 the number of children under 5 per thousand women at the childbearing ages decreased in the United States by 191, or at an average of 32 in each decade. The rate of decline in the recent decades has been so rapid that Prof. Willcox suggests amusedly that if it were continued over a period of a century and a half, which is a comparatively short time in the life of a nation, there would be no children at all at the end of that time.

The decline in the birth rate in the United States has been, as elsewhere, selective in character. In Massachusetts, for example, where the best American data on birth rates are available, we find first, that there has been a continuous decrease in the birth rate during the last 40 years, and, second, that this decrease has been most marked in the native stock. In 1910 the native stock had a birth rate of 14.9 per thousand; the foreign-born birth rate was 49.1 per thousand. In the same year the native death rate was 16.3 per thousand, while the foreign death rate was only 15.4. There was thus an excess of deaths over births corresponding to a net annual loss of a little more than one-tenth of 1 per cent in the native stock, while there was an annual increase of 3.4 per cent among the foreign-born population.

A tabulation of a significant sample of the population returns for the 1910 census shows similar differences in the fecundity of

women of native and foreign parentage. In a group of women under 45 years of age, who were married for a period of from 10 to 20 years, the average number of children was found to be 4.1 per married woman. The women of native parentage, however, showed an average of only 2.7 children, whereas the women of foreign parentage showed an average of 4.4 per married woman. In like manner it was found that 7.4 per cent of the women under 45 years, who had been married 10 to 20 years, had borne no children. The women of native parentage had borne no children in 13 per cent of the cases, whereas the women of foreign parentage had borne no children in only 5.7 per cent of the cases. In view of the fact that very few children are born to women who have been unproductive for a period of at least 10 years, we may consider these figures as fairly reliable indices of sterility in the two groups. We find that close to 40 per cent of the married women of native parentage had borne only one or two children, whereas the women of foreign parentage showed only 19 per cent of their number in this group. Finally, only about 10 per cent of the women of native parentage had 5 children or more, whereas 33 per cent of the women of foreign parentage belong to this group.

I hope I am not assuming too much when I infer that these figures show selection in the decline of the birth rate. The race stock which laid the foundations of our institutions during the critical period of our national existence is, in large areas of the country, no longer maintaining itself and its place is being taken gradually but surely by foreign races, which, as we have seen, are reproducing very rapidly.

Additional evidence of the selective character of the declining birth rate is presented in special studies on the size of families of college graduates and of men of science. Thus Philips, in his work on the birth rate among graduates of Harvard and Yale Universities, shows that the number of children born per married graduate has fallen from about 3.25, in the decade 1850 to 1860, to a little over 2, in the decade 1881 and 1890. Similar facts are observed in the statistics for other college graduates, but none are so low as those for the graduates of colleges for women. Thus we find that the number of children per married woman graduate of Smith College was only 1.3, of Vassar 1.6, of Bryn Mawr 1.7, and of Holyoke 1.8. Even more significant is the ratio of children per graduate, which for all of these colleges is less than one, due to the fact that less than 50 per cent of the graduates of women's colleges marry. Prof. Cattell further shows in his study of 643 American men of science that the families from which the scientific men had come had an average of 4.7 children, while these scientific men who were married and whose families were complete had an average of only 2.3 children, these figures including all the children born. We shall later see how far from adequate

such an average number of children is for maitaining the status quo in the respective groups.

In the preceding discussion I have referred frequently to the number of children per family in groups of our population, and have intimated that some families were small, that others were fairly normal, and that others were large. You may now properly ask me what the average number of children per family should be. The answer to the question depends upon the point of view, namely, upon the amount of natural increase one would wish to see in a generation. As there is likely to be a difference of opinion on this point, I shall attempt to show only what the number of children in a family must be, under present conditions, in order that the population may remain stationary; anything above this figure will mean natural increase, anything below will mean a decrease in population.

It is obvious that the basis of every family is two individuals. The question then resolves itself as follows: How many children must be born to every family in order that two individuals may be raised to maturity? The number of children born must be more than two for a number of reasons. The first is the fact of mortality. The death rate is exceptionally high in the period of childhood, amounting in the first year of life to about 10 per cent of the babies born. If we begin with 100,000 at birth and trace them through from year to year, we find that about 73,000 are alive at the average age at marriage. This is according to the mortality rate that prevails over a large portion of the United States. The rest have died. This fact alone would make it necessary that every marriage result in an average of two and one-half children in order that two persons may attain the average age of marriage and replace their parents in the population. But this assumes, first, that all persons marry, and, second, that every marriage is productive. As a matter of fact, all persons do not marry. In our own country from 12 to 15 per cent do not marry until after the reproductive period, if at all. A considerable proportion of marriages, over 7 per cent, are sterile. When we make the necessary corrections in our figures, the average number of children per family which must be born is increased to close to four in order that the stock may maintain itself without increase or decrease.

I say without hesitation that a large part of the native stock of this country is in this sense not maintaining itself. It is not producing the four children that are necessary to perpetuate the stock. This fact is true primarily for those families in the population which, by economic and social standards, are best able to bear and rear families. On the other hand, those groups in our population which are economically and socially less able to raise families are still producing on the average in excess of the minimum necessary to maintain the status quo. As a result, the balance of popula-

tion is in favor of the less economically efficient. The best blood of America is being constantly thinned out by the exercise of a conscious limitation of births and is being replaced by a stock of a differet order. Our national standards are being leveled to meet more and more the lower quality of our population.

If I have succeeded in making a plausible diagnosis of one of our national ills, will you permit me also to suggest a remedy for the condition? I should say, at the outset, that since many causes have been at work to produce the end result which I have described, it will require many lines of action to improve the situation. I shall, however suggest some thoughts which seem to me to reach the heart of the problem more nearly than any others.

The State is largely responsible for the present condition. The system of education which it has provided for the youth of the country has failed for the most part to inculcate national ideals. Our young people have grown up without a broad outlook on life. They have been taught to think in terms of personal convenience and advancement, and not in terms of the common good. Democratic education is a failure if it neglects to make provision for the character of its future citizenship. Our young men and women must be taught to realize early that we do not live for ourselves; that our intellectual, economic, and social advancement must be carried forward not only as tradition but more especially in terms of new, vigorous, and worthy personalities. Our educational system must make our various racial groups conscious of their best traditions and instill desires to see their better strains strengthened and increased as a foundation of the greater democracy of the future.

The education of our women is especially faulty in this regard. Our schools and colleges, with few exceptions, direct the thoughts and energies of our girls away from ideals of normal home life and center them upon personal refinement or upon personal ambition. It is no uncommon thing to find that girls have gone through their entire college course without a single occasion when the subject of their place in society as mothers and wives was given serious consideration. No wonder that our educated women think mainly of "careers" or of pleasures offered by society as the aim of existence. These are all false gods which smother the natural and wholesome instincts which every species possess to insure its maintenance. The old virtues of womanhood need restatement today. Whatever else women learn in the schools they must be educated for their place as mothers, and democratic education must make efficient provision for this primary function.

The State is guilty of another sin. It has made no provision to reward, either substantially or with esteem, the women who, realizing their obligation to the State, are willing to bring up families of normal size. The bearing and rearing of children is costly,

both in energy and in funds, and must act as a check on personal ambition and on the enjoyment of the freedom and pleasures of social life. A family of four children requires all the attention of the thoughtful and capable woman. Her success as a mother will be at the expense, in the majority of cases, of her achievement in other fields. It is not asking too much that such a woman should be favored with the admiration of the community in which she lives and not, as at present, with its commiseration and pity. The State may find it expedient, likewise, to encourage parenthood by considering the size of the family as a factor, among others, in fixing exemptions from taxes.

Individual selfishness is at bottom the source of the evil I have described. An increasing number of men and women do not assume the marital state or, when married, do not raise a family of children because they prefer to live better than their forebears and to spend more on themselves than would be possible if they had children to raise and educate. Under present conditions children are not an economic asset. Restrictive, compulsory education and child-labor laws make children an expensive luxury which only the poor can afford. In fact, there is no very good reason, on the score of personal comfort alone, why individuals should assume the obligations and sacrifices which large families entail. Such, indeed, is the logical conclusion of our growing materialism.

Yet the shallowness of this attitude must be obvious. Men and women who today are rallying to the defense of the country in war time need not be reminded that we live not for ourselves but rather for the fuller life of the community. If only the same spirit would animate us in times of peace, more would then meet their obligation to the State through parenthood. A new citizenship would then arise which would be worthy to receive the noble traditions from our past and to carry our civilization forward into the future. Our appeal must be made to the religious impulse in our individual lines. It will require all the religious power latent in our people to set us right. I do not mean the mandate of any particular religious sect but rather the ethical force which arises within us when we realize clearly our relation to the community about us and the obligation which this relationship involves. The problem of the size of the family, like a whole host of other important social questions, will be solved only when men realize the holy purpose of life, that we are here to add to the sum total of the common good; in a word, that we must leave the world better than we have found it.

In conclusion, let me emphasize the need for birth release among the healthy and normal people of our country as a primary national duty. Such release must be conscious and deliberate, the act of will of free individuals who thus express a highly moral purpose.

THE LIVING AND THE DEAD

By Dr. James E. Talmage

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The Atonement of Jesus Christ is the means by which salvation has been placed within the reach of *all mankind*—poor and rich, bond and free, and, be it added, *living or dead.*

We have seen in the light of scriptural demonstration that, except through compliance with the laws and ordinances of the gospel as enunciated and prescribed by the Lord Jesus Christ, no man can attain a place in the Kingdom of God.

What then of the dead, who have lived and passed without so much as hearing that there is a gospel of salvation or a Savior of the race? Are they to be hopelessly and forever damned? If so, the phrase "eternal justice" should be stricken from Scripture and literature, and "infamous injustice" substituted.

Think of the myriads who died before and at the Deluge, of the hosts of Israel who knew only the law and died in ignorance of the gospel, and count in with them the millions of their pagan contemporaries; then think of the generations who passed away during the long, dark night of spiritual apostasy, predicted by prophecy and attested by history; and contemplate the heathen and but partly civilized tribes of the present day. Are these, to whom no knowledge of the gospel has come, to be under eternal condemnation in consequence?

In the hereafter the saved and the lost are to be segregated. The Scriptures so avouch. Therefore, were there no salvation for these who have died in ignorance of Christ's atonement and His gospel, these benighted spirits could never associate with their descendants who have been privileged to live in an age of gospel enlightenment, and who have made themselves eligible for salvation by faith and its fruitage, obedience.

I have read of a heathen king who, through the zealous efforts of missionaries whom he had tolerantly admitted to his realm, was inclined to accept what had been presented to him as Christianity and make it the religion of his people. Though he yearned for the blessed state of salvation which the new religion seemed to offer, he was profoundly affected by the thought that his ancestors, the dead chieftains of his tribe, together with all the departed of his people, had gone to their graves unsaved. When he was told that while he and his subjects could reach heaven, those who had died before had surely gone to hell, he exclaimed with a loud oath, *"Then to hell I will go with them."*

He spoke as a brave man. Though, had he been more fully

informed he would have known that the gospel of Jesus Christ entails no such dire certainty; but that, on the contrary, the spirits of his noble dead would have opportunity of learning, in the world of the disembodied, the saving truth which in the flesh had never saluted their ears.

The Gospel is being preached to the dead. Missionary service in the spirit world has been in progress since its inauguration by the disembodied Christ while His crucified body lay in the tomb (John 5:25).

Christ's promise from the cross to the penitent thief dying by His side, that the man should that day be in paradise with the Lord, tells us where the Savior's spirit went and ministered during the interval between death and resurrection. Paradise is not heaven, if by that name we mean the abode of God and the place of the supremely blessed; for in the early light of the resurrection Sunday the Risen Lord decisively affirmed that He had not then ascended to His Father. (See John 20:17.)

Peter tells of the Lord's ministry among the disembodied: *"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison."* (I Peter 3: 18-19.)

The terms of salvation are equally binding upon the quick and the dead: *"For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."* (I Peter 4:6.)

The Atonement would be shorn of its sublime import and effect were its provisions limited to the relative few who have complied with the ordinances of the Gospel in the body. But the Scriptures abundantly show that the Atonement is of universal effect, reaching every soul, both in the certainty of resurrection from death and in the opportunity for salvation through individual obedience. With particular reference to redemption from death Jacob, a Nephite prophet, thus spake: *"Wherefore it must needs be an infinite atonement; save it should be an infinite atonement, this corruption could not put on incorruption."* (Book of Mormon, 2 Nephi 9:7.)

Obedience to gospel requirements is likewise of universal application. It follows that if any man has failed, either through neglect or lack of opportunity to meet the requirement, the obligation is not cancelled by death.

IN THE REALM OF THE DEAD.

"We believe that, through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the gospel."

No limitation is here expressed with respect to the living or the dead. Who are the living but the few just now tabernacled in mortal bodies, destined sooner or later to die? Who are the dead but the uncounted myriads who once lived in the flesh and have already passed to the world of the disembodied? If the Atonement accomplished by the Lord Jesus Christ be a means of salvation to the few only who constituted the living during some specific period, or even to all who have heard and accepted the Gospel while in the body, the sacrifice made by the Son of God becomes of limited and small effect. The sure word of Scripture declares otherwise.

Christ affirmed that his mission as the Redeemer and Savior of the race extended beyond the grave. Consider the profound significance of his words: *"Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."* (John 5:25, 29.)

Jesus Christ died upon the cross in the literal sense in which all men die. While the corpse lay in the rock-hewn sepulchre the immortal Christ existed as a disembodied spirit. Where was he, and what were his activities in the interval between his death on Calvary and his emergence from the tomb with spirit and body reunited—a resurrected soul? The most natural assumption is that he went where the spirits of the dead ordinarly go; and that in the sense in which he had been while in the flesh a man among men, he was during the period of disembodiment a spirit among spirits. The Scriptures confirm this conception as true.

While in the bodiless state our Lord ministered among the departed, both in Paradise and in the prison realm where dwelt in a state of durance the spirits of the disobedient. To this effect testified Peter: *"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit: By which also he went and preached unto the spirits in prison."* (1 Peter 3:18, 19.)

And further: *"For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."* (1 Peter 4:6.)

One of the two condemned malefactors crucified by our Lord's side reviled him; the other, who was penitent, supplicated the dying Christ saying: *"Lord, remember me when thou comest into thy kingdom;"* and to this appeal the Lord replied with the

blessed assurance: *"Verily I say unto thee, Today shalt thou be with me in paradise."* (Luke 23:42, 43.)

The spirit of Jesus and that of the repentant sinner left their crucified bodies and went to the same place in the spirit world. But neither of them at that time went to heaven, the abode of the Eternal Father; for, on the third day following, Jesus, then a resurrected being, positively stated to the weeping Magdaline: *"I am not yet ascended to my Father,"* and added as to an event then future, *"but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."* (John 20:17.)

Christ and the contrite thief went to Paradise; but Paradise is not the distinctive abode of God. To infer that the crucified transgressor was saved by his dying confession, and was granted a special passport to heaven with sins unexpiated and without his compliance with "the law and ordinances of the gospel" is to disregard both letter and spirit of Scripture, and to ignore both reason and the sense of justice. We find here no warrant for belief in the efficacy of deathbed confession as a means of grace. Only through individual faith, repentance, and works can remission of sins be obtained. The dying malefactor who won from the Christ the comforting promise of a place in Paradise had manifested both faith and repentance. The blessing promised him was to the effect that he should that day hear the gospel preached in Paradise. In the acceptance or rejection of the message of salvation he would be left an agent unto himself. The requirement of obedience to "the laws and ordinances of the gospel" was not waived, suspended, or superseded in his case, nor shall it be for any soul.

For the dead who have lived and died in ignorance of the requirements of salvation, as, in another sense, for the disobedient who later come to repentance, the plan of God provides for the vicarious administration of the essential ordinances to the living posterity in behalf of their dead progenitors. Of this saving labor Malachi prophesied in solemn plainness (Malachi 4:5, 6); and the glorious fulfilment has been witnessed in this modern age. The great temples reared by the Latter-day Saints are maintained in part for the service of the living in behalf of the dead.

PROGRESSION BEYOND THE GRAVE.

In view of scriptural affirmation that between His death and resurrection Christ visited and ministered to the spirits who had been disobedient and who, because of unexpiated sins were still held in duress, it is pertinent to inquire as to the object and scope of the Savior's ministry among them. (See 1 Peter 3: 18, 19; and 4:6).

His preaching "to the spirits in prison" must have been purposeful and positive. Moreover, it is not to be assumed that His message was other than one of relief and mercy. Those to whom He went had long been in a state of durance, deprivation and suffering. To them came the Redeemer to preach, not to further condemn, to show them the way that led to light, not to intensify the darkness of their despair.

Had not that visit of deliverance been long predicted? Centuries earlier Isaiah had voiced the word of Jehovah concerning the state of proud and wicked spirits: *"And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited."* (Isaiah 24:22; see also 42:6,7). David, conscious of his own transgression, but thrilled with contrition and hope, sang in measures of mingled sorrow and joy: *"Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell."* Psa. 16:9, 10.)

Inasmuch as Christ preached the Gospel to the dead, His ministry must have included the affirmation of His own atoning death, the inculcation of faith in Himself and in the whole plan of salvation which includes as a fundamental essential, contrite repentance acceptable unto God.

Peter specifies the purpose of the Savior's introduction of the Gospel to departed spirits as *"that they might be judged according to men in the flesh, but live according to God in the spirit.* (4:6). Through latter-day revelation we learn that among the inhabitants of the terrestrial world, or lesser kingdom of glory, are *"they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh; who received not the testimony of Jesus in the flesh, but afterwards received it."* (Doctrine and Covenants 76:73-74).

Progression, then, is possible beyond the grave. Advancement is eternal. Were it otherwise, Christ's ministry among the disembodied would be less than fable and fiction. Equally repugnant is the thought that though the Savior preached faith, repentance and other principles of the Gospel to the imprisoned sinners in the realm of spirits, their compliance was impossible.

It is not difficult to conceive of disembodied spirits being capable of faith and repentance. Death has not destroyed their status as individual intelligences. As they hear the glad tidings of the Gospel, some will accept, and others, the obstinate and rebellious, will reject and for a further period will have to languish in prison.

Beside the principles of the gospel there are certain ordinances involving material works, which are indispensable to salvation. Among these the Scriptures specify baptism by immersion

in water, and the reception of the Holy Ghost by the imposition of authorized hands. How can a man be baptized when he is dead? The answer is that the necessary ordinances may be administered vicariously for the dead to their living representatives in the body. Thus, as a man may be baptized in his own person for himself, he may be baptized as proxy for his ancestral dead. Herein we find point and explanation of Paul's challenging question to the doubting Corinthians: *"Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"* (1 Cor. 15:29).

The Church of Jesus Christ of Latter-day Saints affirms that the Divine plan of salvation is not bounded by the grave; but that the gospel is deathless and everlasting, reaching back through all the ages that have sped, and forward into the eternities of the future. Vicarious service by the living in behalf of the dead is in line with and a result of the supreme vicarious sacrifice embodied in the Atonement wrought by the Savior of the world.

Largely for the administrations of ordinances in behalf of the dead the Latter-day Saints build and maintain Temples wherein the living posterity enter the waters of baptism and receive the laying on of hands for the gift of the Holy Ghost, as representatives of their departed progenitors. This labor was foretold through Malachi as a necessary and characteristic feature of the last dispensation, preceding the advent of Christ in glory and judgment. Thus, the dead fathers and living children are turned toward one another in the affection of a kinship that is to endure throughout eternity. (See Mal. 4:5-6).

We solemnly aver that on April 3, 1836, Elijah the ancient prophet came to earth and committed unto the restored Church the authority and commission to administer in behalf of the dead. (See Doctrine and Covenants 110:13-16).

OPPORTUNITY HERE AND HEREAFTER.

As already demonstrated from Scripture, repentance and other good works, whereby the saving grace of Christ's Atonement may be made of individual effect for the remission of sins, are possible to the dead; and furthermore, the required ordinances of the Gospel may be administered to the living in behalf of the departed.

Let it not be assumed that the doctrine of vicarious labor for the disembodied implies, even remotely, that the administration of ordinances in behalf of the dead operates in the least degree to interfere with the right of choice and the free exercise of agency on their part. They are at liberty to accept or reject ministrations intended for their benefit; and so they will accept or reject in accord with their penitent or unregenerate condition, even

as is the case with those whom the Gospel message reaches in mortality.

Though baptism be authoritatively administered to a living person as proxy for a dead ancestor, that spirit will derive no immediate advancement nor salvation thereby if he has not yet attained faith in the Lord Jesus Christ, or if he be still unrepentant. Even as Christ has made salvation possible to all, though few there be who accept the prescribed conditions in the flesh, so vicarious ordinances may be administered for many in the spirit realm who are not yet prepared to avail themselves of the opportunities thus placed within their reach.

It is evident that labor in behalf of the dead is twofold; that performed on earth would remain incomplete and futile, but for its supplement and counterpart beyond the veil. Missionary work is in progress there—work compared with which the evangelistic labor on earth is relatively of small extent. There are preachers and teachers, ministers invested with the Holy Priesthood, all engaged in proclaiming the Gospel of Jesus Christ to spirits still sitting in darkness. This great labor was inaugurated by the Savior during the brief period of His disembodiment. It is reasonable and consistent to hold that the saving ministry so begun was left to be continued by others duly authorized and commissioned; just as the work of preaching the Gospel and administering therein among the living was committed to the Apostles of old through their ordination by the Lord Himself.

Missionary service in the spirit world is primarily effective among two classes: (1) those who have died in ignorance of the Gospel—*i. e.,* those who have lived and died without law, and who therefore cannot be condemned until they have come to the knowledge and opportunity requisite to obedience; and (2) those who failed to comply with the laws and ordinances of the Gospel in the flesh, and who through the experiences of the other world have come to the contrite and receptive state.

It is unreasonable and vitally opposed to both letter and spirit of Holy Scripture to assume that neglect or rejection of the call to repentance in this life can be easily remedied by repentance hereafter. Forfeiture through disobedience is a very real loss, entailing deprivation of opportunity beyond all human computation. Refusal to hear and heed the word of God is no physical deafness, but a manifestation of spiritual disease resulting from sin. Death is no cure for such. The unrepentant state is a disorder of the spirit, and, following disembodiment, the spirit will still be afflicted therewith.

What ages such an afflicted one may have to pass in prison confines before he becomes repentant and therefore fit for cleansing, we may not know. The unrepentant hosts who rejected the Gospel in the days of Noah remained in thraldom until after the

crucifixion of Christ. (See 1 Peter 3:18-20.) The Prophet Amulek admonished the people to repent while opportunity permitted. Consider his inspired appeal:

"For behold, this life is the time for men to prepare to meet God. . . . Ye cannot say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye cannot say this; for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world. For behold, if ye have procrastinated the day of your repentance, even until death, behold, ye have become subjected to the spirit of the devil, and he does seal you his." (Book of Mormon, Alma 34: 32-35).

Revelation in the current age confirms the earlier Scriptures in emphasizing the fact that mortality is the probationary state, and that the individual achievements or forfeitures in this life will be of eternal effect, notwithstanding the merciful provision made for advancement in the hereafter. The celestial kingdom of glory and eternal communion with God and Christ is provided for those who obey the Gospel when they learn of it. The lower or terrestrial state will be the inheritance of such as "received not the testimony of Jesus in the flesh, but afterwards received it." Yet lower is the telestial abode of the less deserving; and deepest of all, the awful banishment of the sons of perdition. (See Doctrine and Covenants 76).

INSPIRATION VERSUS INFORMATION

By Susa Young Gates.

A very general indifference is shown by our people in taking up actively the work outlined and prepared by the Genealogical Society of Utah. It is said that the work of preparing genealogical information is too technical for the masses of our people, and that only a chosen few may hope to acquire sufficient skill to become practical genealogists. This is a begging of the question, in fact, it is an evasion of the actual truth, for it is neither right nor true; for the great majority of people with a little careful, patient study can do what genealogical work is needed for their own practical use. The Lord specially selected the spirits which have been reserved to come forth in this closing dispensation of time and bear the burden of establishing His latter-day work. If we admit that the Prophet and his associates were thus carefully selected, can we doubt that each and every Latter day Saint received light, consideration and forethought from our Father in heaven. It is true that many of us have been prevented from receiving intellectual culture, especially those of the pio-

neer age, but our Father understood all those matters when He sent us and arranged our environment and birth.

No converted Latter-day Saint doubts the principle of salvation for the dead. Most possess the necessary desire which accompanies that principle, and which inspires a man or a woman to assist in building temples and to long for the opportunity to enter therein and do the work for their kindred dead. May I ask how much value would attach to this desire and inspiration unless the person possessed the genealogical information with which to accomplish the vicarious work?

Some years ago our temples were so poorly attended that the condition was almost alarming. What was the difficulty then and why is it today that our temples are filled to overflowing and crowds are turned away? It was and is because all the desired inspiration in the world will not save our dead. We must also have information in order to consummate that noble work.

The Lord does not perform miracles for His children when He has provided natural ways by which they can achieve results. He did not give the Prophet Joseph Smith a fortune with which to translate the Book of Mormon and upon which to subsist when engaged in the foundation work of this Church. On the contrary, the Prophet's circumstances were extremely straightened, and his whole soul was drawn out in prayer and humility. The Lord has inspired His servants to organize the Genealogical Society of Utah through which the Saints can obtain the information necessary to redeem their dead. Outgrowing the cramped quarters in the old Historian's Office, the Society is now quartered luxuriously in the Church Office Building. There are millions of names in the books already upon their shelves ready for use, but unless the Saints learn how to secure and prepare genealogical information—not a few of them, but the vast majority of them—this library and the temples themselves will languish and the work will be halted.

Sister Edna L. Smith, President of the sister workers in the Salt Lake Temple, had a dream some years since in which she saw the yard surrounding the Temple filled with translucent and shining flowers, the like of which she had never seen nor imagained. Asking her guide how they came there she was told they were planted by the Genealogical Society of Utah. The application of this dream is simple and plain.

Let the Saints consider well the appeal that is now being made both from the Genealogical Society of Utah and from the Relief Society, for the Saints to take up the study of how to secure and how to prepare genealogical information, for this information lies at the very root of temple work and the means to secure it and the mode thereof have been inspired by the Spirit of the Lord as the foundation work for the redemption of our dead.

THE OLD NAUVOO CEMETERY.

The following tombstone inscriptions from the old "Mormon" cemetery, at Nauvoo, Ill., were copied by President and Mrs. German E. Ellsworth, of the Northern States mission, and contributed to this *Magazine*. It will be seen by the photograph of the old burial lot (see frontispiece) that the graves are nearly obliterated, and that it would not be an easy task to decipher some of the inscriptions. It is not to be supposed, therefore, that these names and dates are all absolutely correct; but such as they are they will be a valuable addition to our genealogical knowledge of those early days in the history of the Church.—EDITORS.

Angaline, wife of Levi J. (or Z.) Ackman, d. June 24, 1846, age 56 years.

Cordelia, daughter of Benj. and Sarah Brown, d. Feb. 12, 1840, age 19 yrs.

Isaac Blood, d. Nov. 2, 1846, aged 60 yrs.

Richard R. Cormack, d. Apr. 22, 1847, age 27 years.

Wm. Casper, d. Aug. 5, 1846, age 62.

Francis Clark, born Aug. 6, 1809; d. July 31, 1855.

Elizabeth Clark, wife of Francis Clark, born April 2, 1812; died Jan. 31, 1890; from England, 1841.

F. Clark, Sculp.

James Durfee, d. July 16, 1844, age 49 yrs. 10 mos. 7 days.

Chas. J. (or Z.) Dullinges, d. Nov. 13, 1843.

Frances I., daughter of R. H. and H. G. Loomis, d. Aug. 11, 1851, age 4 yrs., 15 mos., 13 da.

E. M. Edwards, died July 30, 1842, age 19 yrs.

Doreas, or Dorcus, wife of Elisha Everett, died Feb. (or June) 6, 1843, age 33 years.

John Fawkes, died Aug. 15, 1845, age 72 years.

Dorothy, wife of John Fawkes, died Sept. 30, 1844, age 57.

Harriet Fulkes, wife of Elijah K. Fulkes, d. July 27, 1845, age 30 yrs., 11 mo., 14 days.

William, his son, d. Aug. 22, 1845, age 12 years.

May L., d. Oct. 9, 1845, age 7 yrs.

Harriet, d. Aug. 9, 1845, age 9 years.

C. Hoyland, d. Aug. 27, 1843, 16 mo. old.

Nancy, consort of Joseph Halbrook, d. July 16, 1842, age 37 yrs., 11 mo., 3 da.

Daughter of same, d. Sept. 7, 1843, age 4 yrs. 7 mo.

Jonathan Hampton, d. Dec. 30, 1844, 34 yrs. old.

T. J. Harvey, d. Aug. 1843.

J. W. Harvey, d. Aug. 1844.

H. C. Hoffaker, wife of S. D. Hoffaker, d. Sept. 30, 1845, 27 yrs. old.

J. Harrison, d. June 5, 1845, age 1 yr., 8 mo.

Elizabeth, wife of J. James, d. Dec. 21, 1842, age 54.

Rhoda, daughter of Thomas E. King, d. July 5, 1846, age 9 mo.

A. Lewis, d. Feb. 6, 1846, age 24 yrs.

Trian Lincoln, d. 1845, age 24 years.

Miss Hanna Lyons, daughter of Col. Windros C. Lyons, d. Mch. 10, 1842, age 2 yrs.

Ira E. Lincoln, d. Oct. 26, 1845.

Laura Iowa Lomis, b. Feb. 22, 1844; d. Aug. 22, 1845; daughter of R. H. and C. H. Lomis.

John Landers, d. Sept., 6, 1844, age 13 yrs.

Laura, daughter of R. H. and C. H. Loomis, b. Feb. 22, 1844; d. Aug. 22, 1845.

William Mullock, Editor of the *Hancock Eagle,* d. July 28, 1846, age 34 yrs.

Ann Pye, d. Aug. 21, 1845, age 13 yrs. 9 mo.

John Pincock, d. Oct. 1, 1845, age 31.

Ann, wife of Joseph Pickels, d. Mch. 25, 1844, age 60.

Adam Pilkington, d. Feb. 14, 1856, age 46 yrs. 2 mo. 8 da.

Jane, wife of Adam Pilkington, d. Mch. 22, 1880, age 68 yrs. 10 mo. 6 da.

Mary, daughter of A. and J. Pilkington, d. Aug. 12, 1849, age 15 yrs., 3 mo. 25 da.

A. Rich.

Jennett Richards, b. at Walkersfold, England. Married to Willard Richards, Sept. 4, 1838; d. July 9, 1843.

Joseph Ralph, d. Aug. 20, 1845, age 35.

Ella, daughter of C. and H. D. Robinson, age 2 yrs.

Ellis H., son of C. and H. C. Robinson, age 8 yrs.

Chas. Robinson, d. Oct. 4, 1840.

James Robinson, son of Charles, d. Apr. 20, 1841, age 41.

Jurusia R., d. Aug. 23, 1836, age 51 yrs.

Catherin Robinson, wife of Charles, d. Nov. 9, 1845, age 57 yrs.

Hana D. Robinson, wife of Chauncy, d., Nov. 27, 1861, age 46 yrs.

John Sanders, d. Sept. 6, 1844, age 43 yrs.

John Standing, d. Oct. 11, 1843, age 22 yrs.

Elizabeth, wife of Wm. Stevenson, d. May 1, 1880; age 44 yrs. 1 mo. 11 da.

L. A. Taylor, d. Oct. 10, 1843, age 1 yr. 4 mo. 10 da.

E. Wellington, 1850.

Lucinda, daughter of Mary and Alvin Winegar, d. Nov. 1, 1844, age 5 mo. 3 da.

Hannah H. Webb, wife of James Webb, d. Oct. 16, 1845, age 55 yrs. 4 mo. 10 da.

"J. W." on footstone next to Hannah.

Harry, son of Daniel and Harriet Williams, d. Sept. 10, 1844, age 1 yr.

Y. Webb, d. 1845, age 68 yrs.
P. C., age 10 yrs.
S. E. W. and J. E. W. (on footstone).
X X P. C., 4 yrs. (on footstone.)

PROGRESS OF THE WORK FOR THE DEAD

The work that we are doing for the dead, performing for those who have departed, ordinances which they cannot themselves attend to, but which we can do for them by proxy, is a grand and glorious work, and I am pleased to know it is going on to a very large extent. In all the temples that are built, the four temples that we now have in our use, thousands upon thousands of baptisms for the dead are performed from month to month, and we have the reports come to us in the President's Office so that we can see what is being done in that direction, and the work is really marvelous. Of course, when we consider the hosts of the departed who are in the spirit world and who never had the opportunity of receiving those ordinances of salvation, the number may appear rather small by comparison, but the work will go on in this condition that we find ourselves in, but when the glorious millennial day shall be fully ushered in, temples will be built at various points on this great land of Zion which extends from the north of the continent to the south thereof, and the work for the dead will continue and the saviors on mount Zion will be multiplied in our posterity, if we happen to have gone away from here by that time, and it will go on until the work is fully consummated, and all that is needful to be done shall be performed for the redemption of those who have passed away without having an opportunity of hearing the gospel and obeying the commandments of the Lord in relation thereunto.

It is a grand and glorious work, and I wish to impress it upon the minds of my brethern and sisters gathered in this audience today, that a duty rests upon them to continue this work, and to do all that they can that it may be properly accomplished according to the mind and will and commandment of the Lord, for the commandment is upon us, and it is necessary to our perfection as well as the perfection of our ancestors that these ordinances shall be performed, and none of our work will be wasted. The time will come when those who do not at first accept the gospel even in the spirit world will, through the experiences which they will have to suffer, be willing to bow the knee to King Emmanuel and acknowledge him to be the Lord, to the glory of God, the Father, and every ordinance peformed for them will stand in its place and effect its object at some period or other.—*President Chas. W. Penrose at the General Conference of the Church Apr.* 5, 1918.

RECORDS FROM THE HEBRIDES ISLANDS.

By George Minns, English Genealogist.

The Hebrides (the Ebudæ of the ancients), of which there are two groups—the inner and the outer—embrace about 300 islands, but only about a third of that number are inhabited. The inner Hebrides form part of the counties of Argyle and Inverness; the outer group, part of the county of Ross; N. and S. Uist, however, are in Inverness. The southern islands of Arran, Bute and Cumbrae constitute the shire of Bute. The inhabitants are of the same race as the Highlanders, and speak the same language—Gaelic. Their habits and customs are also identical.

Ecclesiastically, the diocese embraced all the islands off the west coast of Scotland, and the Isle of Man, under one bishop; but when the Isle of Man became subject to the English crown, the see was divided.

Religious houses were established here in very early times, probably before Columba of Donegal (born 520) settled in the desolate little island of Iona or Icomkill (S. W. of Mull) in 563, and became the first Abbot of its famous monastery, and of the Culdee fraternity, founded in 566. Columba was buried here in his 77th year—597, the same year that Augustine arrived in Kent. Iona was the see of the Isles after the Scots lost the Isle of Man.

Many ruins of ecclesiastical edifices still remain. It is recorded that 48 Scottish kings—from Fergus II to Macbeth, 4 Irish monarchs, a king of France, 8 Norwegian princes, and many chieftains and warriors of old, were buried in or near this much favored island—Icomkill.

It once possessed between 300 and 400 crosses or monuments, carved with figures and runic inscriptions. These were declared to be relics of idolatry by the Synod of Argyle in the 16th century, and ordered to be thrown down, and cast into the sea. However, some found their way into other burying grounds, and the open places of towns in various parts of the adjacent islands.

A few of the inscriptions have been preserved. Dean Munro in 1594 wrote: "Within this sanctuary, also lie most part of the Lords of the Isles, with their lineage; two clan Leans, with their lineage; MacKinnon and MacQurrie, with their lineage."

Among the oldest are: "Cormac Ulfhadda hic est situs." That is (says an old writer): "Cormac Barbatus, or long bearded lies here." "Cormac Macaird," one of the kings of Ireland, buried here in 213, according to Dr. Keating (Notitia Hyberniæ).

"Hic jacet Johannes Betonius Maclenerum Familiæ Medicus qui obut * * * "

"Hic iacet Domina Anna Donaldi Terleti filia quandam Priorissa de Iona qui obut A. D. xlmo."

"Hic jacet Johannes Macffingon Abbas Deij obut Anno M. D."

Near this is one to "Abbot McKenzie" and "Lauchlan Macfingon," father of Abbot John.

"Hæc est crux Lauchlani Macfingon et ejus filij Johannis Abbatis de Ij facta A. D. mccccIxxxix (1489)."

"Hic jacet Angusius filius Angusy Maic Domlinaab Dominj d'Ila." This bears no date as it was not customary before the time of Robert the Bruce.

The last Prioress "Anna" was buried in 1511. S.' Columb, Stornoway, Lewis, has a memorial to "Margaret Mackinnon," who was the mother of the last Abbot of Iona, died in 1509.

BRACADALE, I. OF SKYE, INV.

(10 miles N. E. of Portree. Pop. incl. Soay I., 872 in 1900. Register begins 1802. A separate Regr. for Minginish is in the same book.)

Bapt. 15 Sep., 1838. The children of Niel McLean, and Mary McRae, Totardor: William, Maron, Lisy, Donald, Norman, Murdock, and Cathrine.

Bapt. 2 Jan., 1852. The children of Norman MacNiel and Anne Maclean, Crossal: Peggy, b. 28 June, 1829; Angus, b. 20 Jan., 1830; Allan, b. 8 Mar., 1832; Anne, b. 16 May, 1834; Donald, b. 2 Jan., 1836; Ewen, b. 12 July, 1837; Alexander and Christy, b. 6 May, 1839; Mary, b. 30 Dec., 1841; Betty, b. 29 June, 1843; Martin, b. 12 Jan., 1846; Margery, b. 20 June, 1849. Norman MacNiel and Marion Macdonald, Drynock, had a son born, Hugh, 12 Feb., 1851.

Bapt. 15 Sep., 1838. The children of John McRae, Totardor, and Flora Gillies: Cathrine, Normand (son), Murdo, Angus, John (an unlawfull son of the above John McRae), John (a Mullate nephew of the above).

There are also groups as follows: 7 children to Donald MacAskill and Marion MacAskill, 1832-44; 7 children to Donald Campbell and Catharine Macleod, 1830-48; 8 children to John McRae and Margaret McLeod, 1838-52.

DUIRINISH, I. OF SKYE W.

(Pop. 3,367 in 1900. Register begins 1817.)

There are in the same book sections for Flashadder, Glendale and Waternish.

Alexander MacDonald, in Bay, had born: Duncan, 9 Feb., 1827; Ewen, 17 July, 1828; John, 24 Nov., 1829.

This group is repeated, in which occurs "Owen" for "Ewen," and "William John" for "John."

Lachlan MacInnes, shepherd, Feorlick, had born: John, 19 Oct., 1820; Catharine, 11 Apr., 1823; Catharine, 12 Nov., 1825; Kennith, 22 June, 1827; Maron, 25 Nov., 1829; Margaret, 28 July, 1832.

Married at Orbost, parish of D., 3 Feb., 1823, William MacLeod to Margaret Campbell. Their children born: Margaret Janet, 26 Oct., 1823; Norman Alexander, 27 May, 1825; Isabella, 4 Aug., 1827; Angus Campbell, 27 Apr., 1829; William John, 14 Mar., 1831; Anne, 22 Nov., 1832; Donald Roderick, 23 May, 1836.

There are several other groups about this period, including: 10 children to Alexr. Allan, 1823-45; 8 children to Norman Martin and Meron McSween, 1829-51; 9 children to John Tolmie and Margaret MacAskill, 1827-42.

HARRIS, I. OF LEWIS, S.

(Comprises 10 other islands. Pop. 5,271 in 1900. Register begins 1823.)

Three family groups are entered here: 8 children to John Macleod and Cathrine Maclean, 1828-43; 6 children to John McRae and Cathrine Urquhart, 1836-51; 7 children to Kenneth Morrison and Cathrine Macdonald.

KILMURE, SKYE, N.

(5 miles N. of Wig. Pop. 2,119. Register begins 1822. It contains also a separate Regr. for Stenscholl.)

Bapt. 8 Nov., 1845. The children of Angus Bethune and Ann MacQueen, Grauline: Mary Anne, aged 20; Mary, aged 15, and Donald, aged 13.

Bapt. 9 July, 1855. The children of John McLeod and Margaret Matheson, Lemcro: Samuel, aged 8; Marion, aged 5; Alexander, aged 4; Jane, aged 2.

There is a small group of 5 children to Robert and Mary Mackay, 1824-35; and several others still smaller about this period with the ages of the children at the time of baptism.

(TO BE CONTINUED)

BOOK REVIEWS.

Tennant Family—genealogy of. Their ancestors and descendants through many generations. By Rev. Albert Milton Tennant, of Silver Creek, N. Y., with contributions from other members of the family. Cloth, 350 pages.

The five parts of this well-written and interesting genealogical and family record deal with the following: I. Elizabeth Loomis and her ancestors and descendants. II. Genealogy of Moses Tennant, Sr., and his descendants. III. Sarah Selden Jewett and her descendants by her first, second, and third marriage. IV. Autobiographies and memorial tributes to departed relatives. V. Immigration of Tennant families to America; organization of Phillips and Tennant reunion, and interesting addresses. Because of its diversified contents this fine volume should be of great interest to all members of this family.

CATALOGUE OF FAMILY HISTORIES

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(Continued from page 96)

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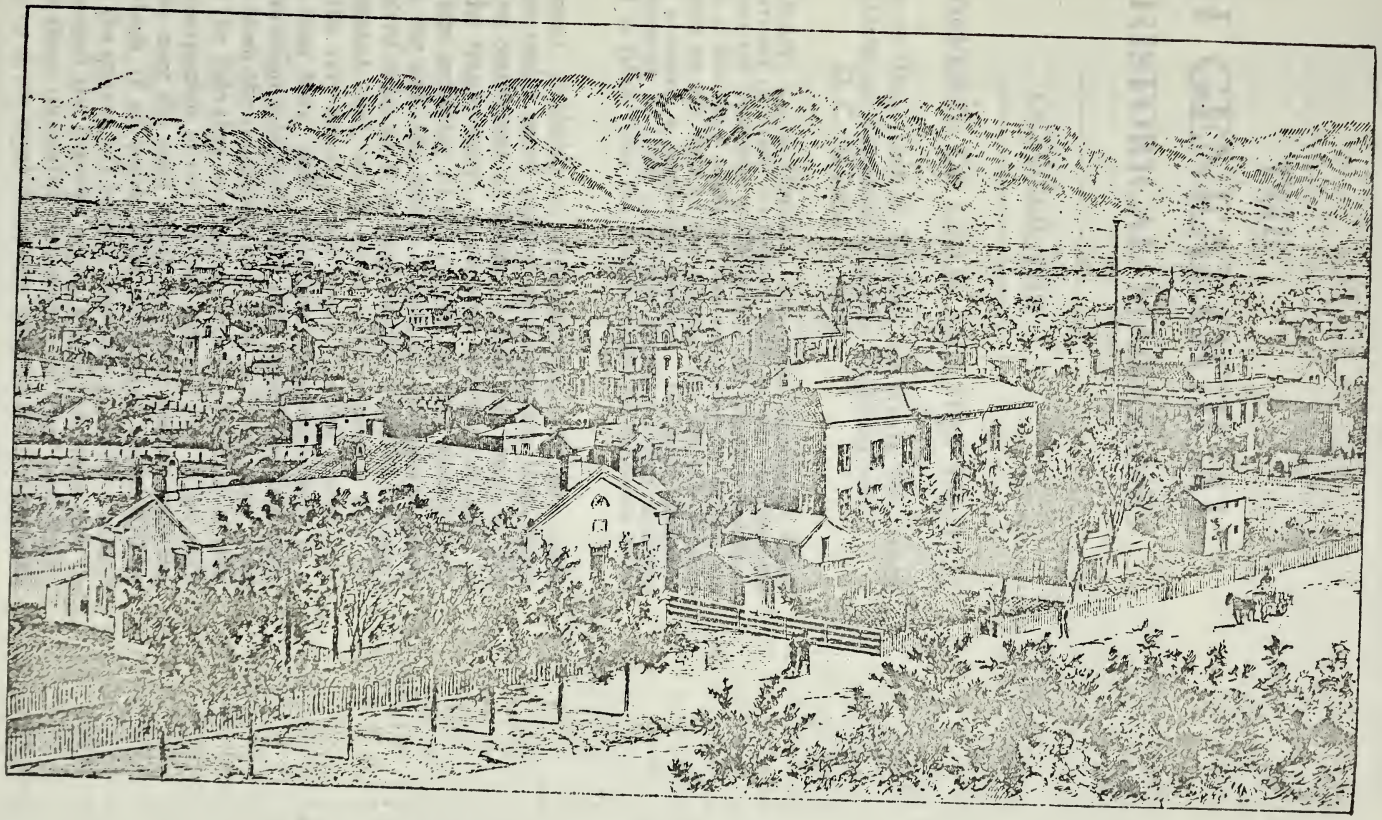


SALT LAKE CITY, LOOKING SOUTHEAST, ABOUT 1879.

THE
UTAH GENEALOGICAL
AND HISTORICAL MAGAZINE.

OCTOBER, 1918.

AN EARLY DEFENSE OF UTAH AND HER PEOPLE.

FROM A SPEECH OF HON. JOHN F. KINNEY, OF UTAH, DELIVERED IN THE HOUSE OF REPRESENTATIVES, WASHINGTON, D. C., MARCH 17, 1864.

[John F. Kinney, a non-Mormon, was twice appointed Chief Justice of the Territory of Utah. In August, 1863, he was unanimously elected to represent the Territory in Congress. Mr. Kinney had been in Congress only a few days when he was compelled to defend his people from attacks on the floor of the House. He did this so ably that he at once obtained a respectful hearing. He later prepared a bill for the admission of Utah as a state into the Union, and the following extract is taken from the speech which he delivered in its favor.]

Mr. Chairman: Probably no settlement has ever been made on this continent under more painful circumstances than those attending the first settlement of Utah. I will not pause at this time to relate the tragic story; to recount wrongs inflicted; to describe the patient suffering of the people, as they slowly journeyed, the aged, the sick, the infirm, across an unexplored country (twelve hundred miles of it through hostile tribes of Indians) until they penetrated, and, worn down with exposure and fatigue, halted in the very center of the great Western desert., nor stop to tell you how here, with provisions exhausted they, in a half-famished condition subsisted, until they raised the first crop, upon roots dug from the mountains; or how at times they were compelled to eat the hide that was taken from the faithful ox that had been their companion in toil. I will not ask you to go with me in imagination over the road which they first made across the continent and which, if all traces were obliterated, could still be readily found by the graves left behind, standing as lonely, solitary milestones, to remind the traveler as he journeyed from east to west and passed these mournful monuments of their sufferings, how cruel it was to drive loyal American citizens from American

soil. All this, yea more, the patient spirit of the people under greater sufferings, more terrible afflictions, pledges broken, property destroyed, life taken, have all passed into history and the picture of persecution and cruelty will some day startle the student as we are startled in reading the history of the reformation in the sixteenth century.

But, Mr. Chairman, while I would avoid the history of their complaints, preferring to cicatrize and heal up an old and painful wound, inflicted without cause, I must be permitted to speak of their achievements. The history of the settlement of Utah is full of interest. The development, thus far, of the country has been attended with wonderful results. In the summer of 1847 the pioneer company reached the Valley of the Great Salt Lake, and on the 24th day of July, a day which will be ever memorable in their history as the day of their deliverance from long, weary marches across the plains, they prostrated themselves before that Divine Power that had preserved them not only from their enemies, but from the tomahawk and scalping-knife of the savage, and offered up the gratitude of humble hearts for the asylum afforded them in the chambers of the mountains. The country was, in all respects, forbidding. The heavens withheld the early and later rains. The ground was parched and baked with heat and drought, and the eye rested upon naught but rugged mountains, sterile and arid valleys. The Indian held undisputed control, and no evidences were to be found that civilization had ever ventured so far into the secret caves of the mountains. With provisions exhausted, near fifteen hundred miles from cultivated fields, far, far into the interior, from all supplies, with mountains over their heads and a desert beneath their feet, it is not strange to suppose that the mind naturally wandered back to the comfortable homes, the result of their own industry, of which they had been deprived in the country of their birth. They were now in a foreign land, standing upon foreign soil, in a Mexican province. Still, the old Stars and Stripes were flung to the breeze and appeared even more glorious and beautiful than usual on this the day of a new era in their history.

But, Mr. Chairman, all were not there. Some had fallen by the wayside, not able to endure the exposure and hardships which the fate of cruel circumstances had forced upon them. The babe slept quietly upon the plains. The aged father had fallen—the old, familiar staff, unable longer to sustain its burden. The youthful maiden, unaccustomed to such hardships, had yielded her frail form to the kind deliverer, and the heart-broken parents performed the last solemn ceremony by gathering up stones and placing them over her resting place, to protect the form which was still beautiful in death from the prey of the American hyena.

But aside from those who had fallen victims upon the plains

there were those that were living, who would have been glad to have been permitted to associate with their friends and brethren on an occasion so interesting as the one I have mentioned—the arrival of the Pioneers in the Valley of the Great Salt Lake. There were five hundred of these brave, hardy, and stalwart men who were almost indispensable to the formation of a new settlement in this new country, that seemed to mock in derision the efforts of man to subdue and to reclaim it. The future home of these men was here. Their families were here. Their interests, hopes of the future, and all that was dear to them in life clustered around and was associated with the Pioneers in their efforts to establish a colony on the west side of the Wasatch range of the Rocky Mountains.

Why was it that these five hundred men were not present at the "dedication"? Did they linger behind? Oh, no! Had they proved false to their faith, and deserted it in the hour of danger and trial? Not at all, sir. Why, then is their place vacant; and why is it to be seen among this group of pioneers such a large proportion of aged and infirm men? I will tell you, Mr. Chairman. After these men had been exiled, and after they had traveled across unsettled Iowa with the flag which now floats so proudly over the pioneer camp, borne at the head of their column, and after they had gone into tents on the banks of the Missouri River, an order came from the President of the United States asking them to furnish five hundred men as volunteers to assist in preserving the honor of the nation in a war with a foreign power.

As pertinent to this piece of history, I have taken the following extract from the able official report of Captain Stansbury's exploration and survey of the Great Salt Lake Valley, published among the Executive Documents, special session, March, 1851. After speaking of the injuries which the people had received, and the wrongs which they had endured, Captain Stansbury says:

"But from all I saw and heard, I deem it but simple justice to say that notwithstanding these causes of irritation, a more loyal and patriotic people cannot be found within the limits of the Union. This I think was emphatically shown in the promptitude and cheerfulness with which they responded to the call of the government to furnish a battalion for service during the Mexican war. While in the heart of an Indian country, and on the eve of a long and uncertain pilgrimage into an unknown wilderness, they were suddenly called upon to surrender five hundred of their best men to the hazards of a hostile campaign, and to the exposure and vicissitudes of a march of two thousand miles across trackless deserts and burning plains to fight the battles of their country. Their peculiar circumstances presented almost insuperable objection to a compliance with the requisition, yet not the slightest hesitation was evinced. 'You shall have your battalion at once,' was the reply of President Young, 'if it has to be a class of our elders;' and in three days, the force, recruited principally among fathers of families, was raised and ready

to march. Here, certainly, was no evidence of lack of patriotism."—Report, pp. 144, 145.

Colonel J. Allen, who raised what is known as the Mormon Battalion under the peculiar circumstances spoken of by Captain Stansbury, before his departure sent to J. C. Little, Esq., a letter of which the following is a true copy:

Headquarters Mormon Battalion,
Council Bluffs, July 20,1846.

Dear Sir:—Colonel Kane has informed me of your intended departure for the East, and of your desire that I would express to you my opinion concerning the character of the Mormon people as derived from my observations among them on my present duties.

I have been intimately associated with this people since the 26th ultimo as my duty required in raising the battalion of volunteers now under my command. In the hurry of business connected with my immediate march from this place, I have only time to say that in all my intercourse with the Mormons I have found them civil, polite, and honest, as a people. There appears to be much intelligence among them, particularly with their principal men or leaders, to whom I feel much indebted for their active and zealous exertions to raise the volunteer force that I was authorized to ask for the service of the United States.

The President of the council, Mr. Brigham Young, is entitled to my particular thanks. All of this people are entirely partiotic, and they have come with cheerfulness, but under circumstances of great difficulty to them, to enlist themselves in the service of their country.

In my official report to the War Department, which I shall make on my arrival at Fort Leavenworth, I will speak more fully of the community of the Mormon people, or Mormon Church, and will here say to you that I think them, as a community in their circumstances, deserving of a high consideration from our Government.

Very respectfully, your obedient servant,
J. Allen,
Lt. Col. Com'g Mormon Battalion.

J. C. Little, Esq.

Colonel P. St. George Cooke, who commanded the Battalion after he reached the shores of the Pacific, issued the following order:

Headquarters, Mormon Battalion,
(Order No. 1) Mission of San Diego, Jan 30, 1847.

The lieutenant colonel commanding congratulates the battalion on their safe arrival on the shores of the Pacific ocean and the conclusion of its march of over two thousand miles. History may be searched in vain for an equal march of infantry. Nine-tenths of it has been through a wilderness where nothing but savages and wild beasts are found, or deserts, where, for want of water, there is no living creature. There, with almost hopeless labor, we have dug deep wells, which the future traveler will enjoy. Without a guide who had traversed them, we have ventured into trackless prairies, where water was not found for several marches. With crowbar and pick and ax in hand, we have worked our way over mountains which seemed to defy ought save the wild goat, and hewed a passage through a chasm of living rock more narrow than our wagons. To bring these first wagons to the Pacific, we have preserved the

strength of the mules by herding them over large tracts, which you have laboriously guarded without loss. The garrisons of four presidoes of Sonora concentrated within the walls of Tucson gave us no pause. We drove them out with their artillery; but our intercourse with the citizens was unmarked by a single act of injustice. Thus marching, half naked, and half fed, and living upon wild animals, we have discovered and made a road of great value to our country; and this, too, without even salt to season your sole subsistence of fresh meat. . . . .

These official papers explain the absence of the five hundred men on the day the pioneers reached their new home in "the valleys of the mountains." They were proving their fidelity to their country, their devotion to its flag, by fighting under the Stars and Stripes of that banner which is now planted for the first time upon soil which never before was penetrated by civilization.

But, Sir, these people were no strangers to pioneer life. They were pioneers in Missouri, and published the first newspaper west of Jefferson City, I think in 1831. They were pioneers in western Illinois and built the beautiful city of Nauvoo. They first settled western Iowa, published the first paper in that part of the state, and made a settlement where now stands the thriving city of Council Bluffs. They landed the first ship freighted with emigrant settlers where now stands San Francisco,, a city unrivaled in wealth, population, and commercial importance for its age in the history of the world. They were the first of our American citizens to remove the earth and to unkennel the gold which had lain for ages in its undiscovered resting place, the result of which revolutionized the commercial world. These are all facts which have passed into and become a part of the history of the country. Wherever they have been, industry and enterprise have marked their progress.

But, sir, to return to the settlement of Utah. This settlement was commenced when that which now constitutes Utah belonged to Mexico. The treaty of Gaudalupe Hidalgo, if I am not mistaken, by which our extreme western and southwestern possessions were acquired, was not signed until February, 1848, six months after the pioneer settlement. While the brave Mormon Battalion,, under its gallant leader, were enduring the sufferings of a military campaign in Mexico, their brethren and families were planting American civilization and American industry in a Mexican province, where the red man had for ages held undisputed dominion. The country was a desert, so known in your geographies and on your maps. It was uninhabited, except by the Indian, and understood to be uninhabitable for purposes of cultivation. High ranges of mountains towered into the very heavens, covered with perpetual snow. Deep gorges, narrow and impassable canyons, chasms, and fissures everywhere surrounded the small valleys which reposed in wild and undisturbed nature

at their base, presenting a cold and cheerless prospect to an agricultural people. Experimental cultivation had never been tried, and so confident was the old mountaineer and Indian trader, Captain Bridger, that when tried it would prove a failure, that he offered $1,000 to the bold pioneers for the first ear of corn that was raised. Add to these frowns of nature, the appalling fact that the country was destitute of rain, and that death from starvation must be the inevitable result if they failed to raise a crop, and you may well imagine how a people with less faith would have felt, situated as they were.

But, sir, this was not all. The company, consisting of men, women, and children, had penetrated twelve hundred miles west through a continuous Indian country. Eight hundred miles still further west to the Pacific was an unbroken Indian country; while to the north for six hundred miles the Bannocks and Flat Heads kept the white man at bay from occupying the inviting valleys of the Willamette and Columbia, and for almost an unknown distance on the south, the Utes, Pah-Utes, Pi-Utes, and Navajos held proud and undisputed possession.

This, sir, is a mere glance at the condition of the country at the time the Pioneers arrived and commenced their first settlement in July, 1847. Still, under such circumstances, which Captain Stansbury well says, were enough to appall the stoutest heart, they faltered not, but under the direction of their wise president, Brigham Young, they went to work, building forts for protection against the Indians, erecting their houses, laying out their city, planting fields, digging ditches for irrigation, and making preparation for the subsistence of human life. Only four years afterward, Captain Stansbury, in his report, uses the following language in speaking of Great Salt Lake City, where the first settlement was commenced:

> "When it is remembered that within the space of four years this country was but a wild and dreary wilderness, where the howl of the wolf and yell of the miserable Indian alone awoke the echoes of the mountains, and where the bear, the deer, the antelope roamed securely over what is now a compact and populous city; that the physical obstacles to the occupation of the region so unpromising were sufficient to discourage the most sanguine imagination and to appall the stoutest hearts, the mind is filled with wonder at witnessing the immense results which have been accomplished in so short a time, and from a beginning apparently so insignificant."

But, sir, the people have been blessed in their efforts to subdue the desert. The city here mentioned by Captain Stansbury has now a population of about fifteen thousand people, with nearly every branch of mechanical and manufacturing industry represented, and not a drinking saloon, a billiard saloon, or a bowling saloon to demoralize the people and check the onward progress

of industry. What city in America of its population can say as much? It is truly a gem in the desert. The half-way house to the Pacific, it is a most convenient resting-place for the traveler after journeying twelve hundred miles over plains of sand, without a tree or shrub save the constantly recurring sage, and before encountering a desert which still lies before him, a distance of six hundred miles before he reaches the Sierra Nevada.

The comparatively small beginning in 1847 has grown and lengthened until now the settlements extend a distance of five hundred miles north and south; and wherever a valley can be found that can be watered, there you will find the industrious, uncomplaining settler, making an honest living most congenial to nature and most conducive to health, by the cultivation of the soil. Not only are the ordinary vegetables and cereals produced, but in the southern part of the territory they are raising cotton, and last year exported some tons to the States, the product of free white labor, thereby removing the objection of some of our eastern friends to the use of this necessary article. In a word, the desert has been converted into the fruitful field, and the frowns of nature exchanged for smiles and gladness.

But, Mr. Chairman, all this has been the result of constant, uncomplaining toil, great hardship and exposure, and often the sacrifice of life. For the first few years of the infant settlements, the people were compelled to huddle together, and build and live in forts for protection against the jealous hostility of the Indians. Their policy has been to feed and not to fight them. It has been estimated that it has not cost the people less than $100,000 annually to support these wards of the General Government since 1847, making a total of $1,600,000. During the same period what has your Indian wars in Oregon cost the government? In New Mexico? and the Indian service in California? More, I venture the assertion, in one year than the Government has paid for Indian service during the entire time Utah has been a territory.

To the peaceful, wise, and conciliatory policy of Governor Brigham Young, who was appointed Governor and *ex officio* superintendent of Indian affairs by Mr. Fillmore on the organization of the territorial government, and who was continued in office over seven years, is to be attributed the fact that Utah has not been afflicted with Indian wars as have other Territories. By this policy vast sums of money have been saved to the United States. * * * *

Governor Young was succeeded by the appointment, in 1857, of Alfred Cumming. Early in the present session of Congress a very serious charge was made by the gentleman from New York (Mr. Fernando Wood) against the people, charging them with rebellion, which I replied to at the time. He said this "rebellion commenced early in 1857. The immediate cause was the

exercise of Federal authority and the appointment of a territorial governor." The truth is, so far from there having been any opposition by Governor Young to the exercise of Federal authority by his successor, Governor Cumming, that it is a notable fact that Governor Young sent out a party to escort the new governor into the city, and furnished Governor Cumming with fresh animals, and the party conducted the new Governor into Great Salt Lake City; and when he arrived, he was greeted and made welcome by Governor Young as his rightful successor in office. It is due to Governor Cumming to say that he discharged the duties of his office to the entire satisfaction of the people. * *

I now propose, sir, in conclusion, to review, in a brief manner, the repeated efforts made by the people of Utah to be admitted into the Union. * * * Col. Kane, as does Capt. Stansbury, endorses the loyalty of the people and their devotion to our constitutional government. This, sir, is proven by their desire and efforts to be admitted as a state. Never were they more anxious than now, in the present unfortunate condition of the country. They want to constitute one link in the chain stretching from the Atlantic to the Pacific, binding together one glorious sisterhood a cordon of states across the American continent. To this end they desired to be admitted in 1850; but on the 9th day of May of that year you made California a state, with no larger resident population than Utah, and organized Utah into a territorial government. Early in 1856 a convention prepared a constitution which was ratified by the people, and special delegates were sent to Washington for the purpose of presenting it. It was in all respects republican, and I think no one was sufficiently fastidious to raise the slightest objection to the constitution. Still the application did not meet with favor, and no formal action was had by Congress. However, Utah submitted to the disappointment with as much grace as was possible for a disappointed child when forbidden the hospitalities of the family board. She returned to the scanty fare of a territorial government, her patriotism and loyalty undimmed.

After enduring her semi-colonial condition six more years, the people of Utah called another convention, and prepared another constitution. Again were the people called upon to vote, and again was the constitution unanimously adopted. This, like the other, was republican, and in all respects unobjectionable. It was presented to Congress by my predecessor, Hon John M. Bernhisel, but was never brougth to a vote in the House.

Following in the wake of Nebraska, Colorado and Nevada I have had the honor of presenting a bill for an enabling act to authorize the people to form a state government. This, I trust, will be more fortunate.

Mr. Chairman, in forming your new western states, is it pro-

posed to jump over Utah, and take in Nevada, that is but an offshoot of Utah, once belonged to her western boundary, has had a territorial existence of only about three years, and has far less population than Utah? Is it proposed to take in Nebraska, lying immediately west of the Missouri River, Colorado west of it, and then take in Nevada, and leave out the most valuable and important link in your chain of states to the Pacific? Why, sir, these territories are infants in age and population when compared to Utah. Fourteen years has Utah had a territorial existence, and at no period since her organization has she not had a larger resident population than either Nebraska or Colorado.

In behalf of one hundred thousand people I protest against this unjust discrimination. In behalf of those who first explored and settled the country west of the Missouri River seventeen years ago, who made the road across the continent, opened up the way to California, discovered the rich placers of gold on the shores of the Pacific, and gave you to know and understand that there was a great and mighty West, rich in mineral resources, way beyond the Rocky Mountains—I ask for justice and equality. In behalf of those who with lives in their hands in an Indian country have reclaimed your deserts, prepared the way for the great postal inter-oceanic communication, your telegraph and Pacific railroad, who have contributed more to the settlement of California by reason of the facilities and position of their settlements than all the ships of the Pacific—I ask for justice and equality. In behalf of those who follow with intense interest and anxiety your flag, whose whole hearts beat in unison with the Constitution and Government, and who, if admitted, will be represented in Congress by those who will vie with the foremost in sustaining your nationality—I ask that you do not turn them coldly away, and for the third time reject their petition and prayer. We come to you in friendship and love. We offer you our devotion, our industry, our enterprise, our wealth, our humble counsels in the affairs of the nation in this the darkest hour of our country's history. We present to you for a state your deserts reclaimed and fertilized by persevering industry and the sweat of uncomplaining toil. We offer you one hundred thousand people who can truthfully boast that in all their settlements is not to be found a drinking saloon, a billiard table, or a bowling alley, and who with pride point you to their cities, their churches, their schoolhouses, their manufactories, farms, and possessions as evidences of their achievements and the result of their industry. Will you accept the offering? The Constitution invests you with the power; exercise it charitably, deal justly, and decide wisely.

[Note: The people of Utah made seven attempts to obtain statehood. Following Mr. Kinney's efforts, attempts were made in 1872, 1882, 1887, and finally in 1896, when the state was admitted into the Union.]

THE TEMPLE OF THE LORD.

ADDRESS DELIVERED IN TABERNACLE, SALT LAKE CITY, SUNDAY, JUNE 16, 1918, BY ELDER RUDGER CLAWSON.

The temple, which is within a stone's throw of us, is a standing testimony to the truth of the great work in which we are engaged. All of our hopes and expectations, of any great moment, for time and for eternity, center in the House of the Lord; and, let me remind you that whenever God has had a people upon the face of the earth He has required them to build a house unto Him. You will remember in ancient Israel that Moses was directed to do this thing, to construct a building, which was called the Tabernacle of the Wilderness; and the Lord gave to Moses minute instructions as to how the building should be built. It was what you might call a portable temple, one that could be easily put together and taken apart again. It was accommodated to the condition then existing; and whenever the children of Israel moved from one place to another the tabernacle was taken down and carried with them.

You will also remember that a great and glorious temple was built in the Land of Promise. Solomon was given the undertaking, under instruction of the Lord; in fact, it was built after the manner of the Lord for He designed it as He wanted it, for the simple reason, I presume, that it was His house. In these latter times the Lord has not changed or varied in His character, and consequently, to the amusement of the world, we see temples again among the children of men. One of the first commandments received by the Prophet Joseph Smith was to go to work with his people and build a temple. Under the blessing of the Lord the Kirtland temple was completed in 1836, and later a temple was erected in Nauvoo. He received very definite and careful instruction of the Lord regarding the construction of these houses. And now I have to remind you that in the dedication of temples, both ancient and modern, and I presume it was so with reference to temples among the Nephites, that the dedication of these houses was attended with great manifestations of power from on high. The glory of the Lord filled the Tabernacle of the Wilderness, after it was completed, so that Moses could not enter therein for a time. And in like manner the Power of God was manifested in the Temple of Solomon. The glory of God filled the entire building, so that the priests could not enter therein, else they would have been instantly consumed.

Great manifestations were also given to the Prophet Joseph and the Saints in the dedication of the Kirtland Temple, the first

building of its kind erected in this generation. The Lord Jesus Christ appeared in vision to them there. He stood upon the pulpit of the temple, declared himself to them and conveyed the information, which must have been very comforting to their hearts, that their sins were forgiven, that they stood approved before the Lord, and that the house was accepted of Him.

Another thing that I would like to call to your attention is this, that if the Lord was particular, and it seems that He was, in giving instructions concerning the building of these temples, you may be sure that He would give explicit instructions with reference to the uses of them. I take it that a temple in itself, just the mere building, is not of very great importance, any more than other great buildings in the world. The thing that gives the temple special value is the fact that holy ordinances are performed therein. Without the knowledge of the ordinances, and without the ordinances themselves, the temple would be of little service to the Latter-day Saints.

Joseph Smith the prophet has spoken very definitely upon the subject of temple work, and particularly of baptism for the dead. This is one important ordinance of salvation that is administered in the temple of the Lord which, so far as I know, is not administered anywhere else. It is not given outside of our temples. The work for the dead will appear to be a very strange doctrine to people of the world. They will not know exactly what it means. They will not understand it, perhaps; but we have to say to them that this subject is emphasized in the scriptures. This doctrine of baptism for the dead was known and perfectly understood, no doubt, by the Ancient-day Saints as well as by Latter-day Saints. Paul the Apostle, refers to this subject. It is true his words are few, but he says sufficient to give us to understand that the ordinance was practiced among the people in the days of Christ. He says: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" It would appear from this that there was a very certain and strong belief among former-day Saints that the dead would rise and that it was neecssary that they should have the ordinance of baptism performed in their behalf. I don't know that you could get a much stronger intimation in respect to this ordinance than these very words of Saint Paul.

In first Peter, fourth chapter, there is a reference made to this subject, indirectly, it is true, but to me it is very impressive indeed. Peter uses this language: "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." What a wonderful passage of Scripture. It opens up the subject in a very interesting manner, because here is Peter declaring that the gospel was preached to them that are dead, mean-

ing those who had passed into the spirit world. We know there is a custom in some of the Christian churches, of offering up prayers for the souls of those that are dead. We do not do that. We do not offer up prayers for them, but we do a work for the dead, which we believe is far more effective.

This leads me to say that God looks upon the children of men as if they stood in eternity. He takes no account whatever of death. Of course, with us it is a very solemn thing, a very serious and impressive thing, but apparently not so with the Lord. From the passage I have just read and from other Scriptures, I have reached the conclusion that the Lord looks upon us, both the dead and the living, as if we were standing in eternity.

If the gospel, as Peter says, is preached to those that are dead, why then they must be judged according to their works in the flesh. The words of Christ virtually confirm the statement of Peter. Jesus said to His apostles: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned." It is to go to every creature; and the Lord expects and asks that men shall repent of their sins and be baptized, in order to be saved. If the gospel is preached to those that are dead, then it becomes necessary that the dead should repent of their sins and receive baptism and be judged according to men in the flesh.

This subject is further made clear and definite by the language of the Savior addressed to Nicodemus. He said to that learned Jew: "Except a man be born again he cannot see the kingdom of heaven." This was confusing to Nicodemus, who did not quite understand it, learned as he was. He neeeded further explanation. Then the Lord made it clear to him: "Except a man be born of water and of the spirit he cannot enter into the kingdom of heaven." He said "except a man"—that would mean every man, every man in this world and every man in the spirit world. It includes all the human race. Whatever it takes to save a living man it also takes to save one who is dead. You see from this that the gospel is very comprehensive, broad and deep, and it means a great deal more than is generally understood in the world.

In relation to these ordinances of the House of God, it would be well for us to pause a moment and consider and be refreshed a little in our minds, because the ordinances of the Lord's house are very solemn and binding upon the Latter-day Saints, important beyond my ability to express it.

This subject, salvation for the dead, rested heavily upon the mind of Joseph Smith the Prophet. It was one thing that gave him extreme anxiety, before his martyrdom, a subject that he wished to lay before the Saints. And since he did not have that opportunity he wrote about it. Possibly it is a very good thing

that he could not address them, because as a result he put his thoughts in writing, and they have gone into the Church publications for our everlasting benefit.

I would like to read you just a few words of revelation that were given to the Prophet Joseph Smith, in section 124 of the Doctrine and Covenants, beginning at the 36th verse:

"For it is ordained that in Zion, and in her stakes, and in Jerusalem, those places which I have appointed for refuge, shall be the places for your baptism for your dead." This is the Lord speaking to his prophet, emphasizing the importance of this work for the dead.

"And again, verily I say unto you, How shall your washings be acceptable unto me, except ye perform them in a house which you have built to my name.

"For, for this cause I commanded Moses that he should build a tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise, that those ordinances might be revealed which had been hid from before the world was;

"Therefore, verily I say unto you, that your anointings, and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices, by the sons of Levi, and for your oracles in your most holy places, wherein you receive conversations, and your statutes and judgments, for the beginning of the revelations and foundation of Zion, and for the glory, honor, and endowment of all her municipals, are ordained by the ordinance of my holy house which my people are always commanded to build unto my holy name."

My brethren and sisters, you see how impressive is this language, and how important it is that the matter should be attended to; that the house of God should be erected, everything put in order, and every preparation made that these holy ordinances which were revealed from the Lord to His people might be given by them for the salvation of souls. These saving ordinances here referred to are administered not only to the living but to the dead. There is one other referenc that I would like to call to your attention, which also further emphasizes this important subject. It occurs in an address written by Joseph Smith the Prophet to the Latter-day Saints, shortly before his death. He said:

"And further I want you to remember that John the Revelator was contemplating this very subject in relation to the dead, when he declared, as you will find recorded in Revelation xx:12: 'And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which was the book of life; and the dead were judged out of those things which were written in the books, according to their works!' You will discover in this quotation that the books were opened; and another book was opened, which was the book of life; but the dead

were judged out of those things which were written in the books, according to their works; consequently the books spoken of must be the books which contained the records of their works and refer to the records which are kept on the earth. And the book which was the book of life, is the record which is kept in heaven; the principle agreeing precisely with the doctrine which is commanded you in the revelation contained in the letter which I wrote to you previously to my leaving my place—that in all your recordings it may be recorded in heaven." (Doc. and Cov. 128:6.)

The prophet makes it clear that the dead will be judged according to men in the flesh, by the works which they did in the flesh; and in the event they did not receive the gospel in life but afterwards received it, the ordinance of baptism might be performed for them by proxy in the house of the Lord. This principle of proxy that one may stand for another as Christ has stood for us is a true principle. He was crucified for the sins of the world, that we might be forgiven, through his blood, and be saved in the Kingdom of God. His was the great sacrifice. He was the greatest of all proxies. And in like manner we can act by proxy for our dead ancestors. This is a glorious doctrine. It is far-reaching in its effects and it opens up a world of opportunity to the Latter-day Saints, not only in doing their own work by helping to save the living, but they may become saviors upon Mount Zion for the dead. Joseph Smith said further:

"Now the nature of this ordinance consists in the power of the priesthood, by the revelation of Jesus Christ, wherein it is granted, that whatsoever you bind on earth shall be bound in heaven, and whatsoever you loose on earth shall be loosed in heaven. Or, in other words, taking a different view of the translation, whatsoever you record on earth shall be recorded in heaven; and whatsoever you do not record on earth shall not be recorded in heaven; for out of the books shall your dead be judged, according to their own works, whether they themselves have attended to the ordinances in their own *propria persona,* or by the means of their own agents, according to the ordinance which God has prepared for their salvation from before the foundation of the world, according to the records which they have kept concerning their dead."

"It may seem to some to be a very bold doctrine that we talk of—a power which records or binds on earth and binds in heaven. Nevertheless, in all ages of the world, whenever the Lord has given a dispensation of the Priesthood to any man by actual revelation, or any set of men, this power has always been given. Hence, whatsoever those men did in authority, in the name of the Lord, and did it truly and faithfully, and kept a proper and faithful record of the same, it became a law on earth and in heaven, and could not be annulled, according to the de-

crees of the great Jehovah. This is a faithful saying! Who can hear it?"

It is a faithful and a wonderful saying, that by this authority a work can be done for the living and for the dead, which can not be annulled, but must stand forever and ever.

"And again, for the precedent, Matthew xvi:18, 19: 'And I also say unto thee, that thou art Peter; and upon this rock will I build my church; and the gates of hell shall not prevail against it; and I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.'" (Doc. and Cov. 128:7-9.)

Divine authority was given unto man, even unto Peter the Apostle, the man who stood next to the Savior on earth; that whatsoever he should bind on earth should be bound in heaven; and so in the latter days this same great authority was conferred upon Joseph Smith the Prophet, and it came to him by power and by revelation. You will find these significant words recorded in Section 132, 46th verse; now notice, brethren and sisters, how very similar they are to the words which were pronounced upon Peter:

"And verily, verily I say unto you, that whatsoever you seal on earth shall be sealed in heaven; and whatsoever you bind on earth, in my name, and by my word, saith the Lord, it shall be eternally bound in the heavens; and whosesoever sins you remit on earth shall be remitted eternally in the heavens; and whosesoever sins you retain on earth, shall be retained in heaven.

"And again, verily I say, whomsoever you bless, I will bless, and whomsoever you curse, I will curse, saith the Lord; for I, the Lord, am thy God."

What a solemn and impressive thing is this, that the Lord takes of his divine power and puts it upon the head of Joseph Smith, whereby he can bind and it is bound in heaven, and he can loose and it is loosed in heaven; whereby he can bless and a blessing follows, and if he curses then the curse will follow.

This is really what that glorious building stands for—the Temple of the Lord, His house, a place where He can come and reveal Himself to the children of men, and make known His saving ordinances. I rejoice in these glorious truths. I do know that the gospel is true, that Joseph Smith was a Prophet of God, that Jesus is the Christ, and that this is His Church.

I earnestly pray that we may be able, each and all, to appreciate this great blessing and that we may be permitted to take advantage of the opportunities that are before us of going into the House of the Lord and obtaining there blessings for ourselves and blessings for the dead, which I humbly pray, in the name of Jesus Christ. Amen.

EARLY PETTINGELLS AND OTHERS OF NORFOLK COUNTY, ENGLAND.

Contributed by Frank Hervey Pettingell, Vice-President California Genealogical Society.

(Continued from page 105.)

In passing it may be well to give those unfamiliar with the locality some idea where the principal towns involved are situated: Shottesham lies about six miles directly south of Norwich the capital of Norfolk County, England, the latter being 110 miles north by east of London. Topcroft is ten miles south by east from Norwich and four miles northwest from Earsham.

There are no separate histories published on either Shottesham or Topcroft, but several works relating to County Norfolk contain much information regarding these places of which the following are the most important: (Shotesham) Norfolk, by Francis Blomefield, Vol. 5, pp. 503-19. "East Anglian Notes and Queries" (Dilapidation of the Church). Norfolk Archæology: transactions of the Norfolk and Norwich Archæological Society (Consecration Crosses) Vol. 7, 1872, page 352. Norfolk Churches: Hundred of Henstead, by T. Hugh Bryant, pp. 84-5. Church Heraldry of Norfolk, by Edmund Farrer, Vol. 1, 1887, pp. 151-2.

(Topcroft) Norfolk, by Francis Blomefield, Vol. 10, 1809, pp. 185-89. Church Heraldry of Norfolk by Edmund Farrer, Vol. 1, 1887, pp. 138-40. Norfolk Parish Registers: Marriages, by W. P. W. Phillimore, Vol. 5, 1910, pp. 111-28.

The second letter received from the professional genealogist now searching the English records for the ancestry of Richard Pettingell (1620-1695) Newbury, Mass., contains many curious names which may be of interest to genealogical readers in general, and reads as follows:

79 Wood St.,
High Barnet, Hertfordshire,
England, May 8, 1918.

Dear Mr. Pettingell:

There are a few Pettingells living in England at the present time, but the name seems to be very rare. There is no farmer today in Norfolk county of the name of Pettingell nor is there any Pettingell a private resident or carrying on business in the County of London, but in 1900 there were several in the suburbs.

In 1662 were published a number of love letters (so-called) entitled R. Pettingalls Heroical Epistles. Each letter is signed "Dick Pettingall." If your Richard Pettingell was born about

1621 or 41 years before this Richard Pettingall, they were contemporaries. Considering the rarity of the name it is extremely unlikely that they were not connected. It is very doubtful whether "Dick Pettingall" actually wrote the letters attributed to him, but a man by the name is pretty sure to have been living when they were published.

I have examined all the existing court rolls of those Norfolk manors where Pettingells are likely to have lived. They are very few in number, most, of course, having long since perished. They show, however, that a Henry Petyngale was living at Carlton near Shottesham and Topcroft and Swardeston in 1544, when an English army was fighting in France near the battle fields of today, not, however, for a cause in the least creditable to it or to Henry VIII, who commanded it in person. Whether this Henry Petyngale was the grandfather or great-grandfather of your Richard Pettingell I cannot at present say. The Shottesham registers are in existence from 1538.

Going back to a much earlier period I enclose lists of the taxpayers at Shottesham and Topcroft (the two places mentioned in your letter) in 1327 nearly 20 years before the battle of Cressy. They prove that no Pettingells or men of any name which might have been subsequently corrupted into Pettingell were living at Shottesham or Topcroft in 1327. One of the rolls for the Court of King's Bench for that year shows, however, that there was a John de Portinghale living in the township of Brumhamthorpe in that year. Portinghale might easily be corrupted into Pettingell or Pedtingale in the course of 200 years. But that hypothesis would require proving by tracing different spellings of the name during the intervening period.

I enclose also translations of the deeds by which John Petyngale and Margaret his wife bought in 1542, a toft (a Danish word —Norfolk was of course at one time conquered and occupied by Danes—signifying an enclosed field near a house but now a house and homestead) 18 acres of arable land and an acre of meadow in Swardeston, and by which the same John Petyngale and Margaret his wife sold in 1529 a messuage, a garden, 12 acres of arable land and 5¼ acres of pasture in Swardeston.

No Pettingell bought or sold land in Norfolk by deed from the time of Richard I (1189) until the transactions recorded by these two deeds, nor except for these two transactions did they buy or sell any before 1558. Whether they did so between 1558 and the time that Richard Pettingell went to America I shall hope to let you know later.

NOTES.

1529.

This is the final agreement made in the Court of the Lord the King at Westminster on the morrow of All Souls in the 21st

year of the reign of Henry viii. King of England and France, defender of the Faith and Lord of Ireland before Robert Boudenell, Anthony Fitzherbert, Thomas Englefield and William Shelley, Justices and other faithful men of the lord the king then present there—

Between John Kensey, Clerk, Henry Chauncey, Gentleman and Henry Humfray, plaintiffs and JOHN PETYNGALE and MARGARET his wife, deforciants of a messuage, a garden, 12 acres of arable land and 5 acres and one rood of pasture in Swarston, whereof a plea of covenant was summoned between them in the same court viz: that the aforesaid JOHN PETYNGALE and MARGARET acknowledged the aforesaid tenements to be the right of the said John Kensey &c. as those which the same John Henry & Henry have of the gift of the aforesaid John Petyngale and Margaret. And they remitted and quitclaimed from the said John Petyngale and Margaret and the heirs of the said Margaret to the said John Kensey Henry and Henry and the heirs of the said John Kensey forever. And moreover the same John Petyngale and Margaret granted for themselves and the heirs of the said Margaret that they would warrant to them the said tenements against all men forever. And for this acknowledgment, remission, quitclaim, warrant, fine, agreement the same John Kensey Henry and Henry gave to the said John Petyngale and Margaret thirty pounds sterling.

(Feet of Fines, Henry VIII bal. 29 file 124.)

1542.

This is the final agreement made in the Court of the Lord the King at Westminster in the octave of St. Michael in the 33rd year of the reign of Henry viii by the grace of God King of England and France, Defender of the Faith, lord of Ireland, and on earth supreme head of the Church of England . . . . between Edmund Jacob, plaintiff and JOHN PETYNGALE and MARGARET his wife, deforciants concerning a toft, 18 acres of arable land and an acre of meadow in Swerdeston, Mangrenstrete and Intwoode, wherein a plea of covent was summoned between them in the same court, viz.: that the aforesaid John and Margaret acknowledged the aforesaid tenements to be the right of the said Edmund as those which the same Edmund has by the gift of the said John and Margaret. And they remitted and quitclaimed them from the said John and Margaret and their heirs to the aforesaid Edmund and his heirs forever. And for this acknowledgment, remission, quitclaim, fine and concord the same Edmund granted to the aforesaid John and Margaret the aforesaid tenements and surrendered them to them in the same court to have and to hold to the same John and Margaret and the heirs of the said John from the chief lords of that fee by the services which pertain to the said tenements forever.

(Pedes Finium, Henry viii, bal. 30, file 205, No. 50.)

1543.

Hundred Court with Leet held at Carleton in the Hundred of Humlyard on the Thursday after the feast of St. Faith the 35th year of the reign of King Henry viii.

iiid. De Henry Petyngale for leave to agree with John Holt concerning a plea of debt.

xiid. From Regunald Syll, Christofer Chapman, Henry Petingale and Ralph Kensey because they unjustly common with their beasts on the common of Carleton. Therefore they are in mercy etc.

(The incidents that took place at Carleton and the neighbouring villages as recorded in these rolls can be illustrated by the following charges in the hundred courts.)

CARLETON.

Turn? of the Lord the King held there on the Thursday after the Feast of St. Faith the Virgin the 35th year of the reign of King Henry viii King of England, France and Ireland, defender of the Faith and on earth supreme head of the Church of England and Ireland.

John Potter is a common petty thief in stealing apples from divers lieges of the lord the King. Therefore he is fined 6 d.

Adriana Wryght has not scoured her ditch towards (versus) the high way (Carleton is at no great distance from Shottesham, Topcroft, Swardeston and Fritton) called Lobbesway Cape to the nuisance of the lieges of the Lord the King. Therefore she is fined 6 d and ordered to scour it before the next court on pain of a fine of 6 s-8 d.

John Ward placed manure on the higway at Chilberton leading towards Norwich. Fined 3 d.

Thomas Prycke placed timber and other blocks (posnit ligna et alia les blockes) on the highway at Cryngelford to the nuisance of their neighbours. Therefore he is in mercy 3 d and is ordered to amend it before the feast of All Saints.

John Thorpe made an assault and affray upon a certain Henry.

(Court Rolls, pt. 193, No. 7)

BODHAM.

3 d from George Wallshe under the age of 60 years because he has not got a bow and arrows according to the statute.

3 d from John Coos because although he has a bow and arrows he does not practise shooting as he ought according to the statute.

3 d from Joan wife of James Aleyna because she is a common stoiver with her neighbours to the disturbance of the peace of the lord the King.

4 d from the inhabitants there because they have not got their common net for the destruction of crows.

Adam Mykeling is a common malefactor because he keeps in his house an unlawful dog, a most pernicious beast who is accustomed to bite both men and other animals of divers loyal subjects of the lord the King to their detriment. Therefore he is ordered to hang that dog (carem illam suspendere) or to remove it from this hundred before the holding of the next court.

Thomas Howse and his wife made an assault and affray upon John Haines bailiff of the lord the King of the Hundred of Toddon and Knaresynly (or Knaresyng) and drew blood from him while he was fulfilling his office by executing a certain writ of the lord the King. Fined 3s 4d.

William Lyston is a common malefactor.

Nicholas Edryche allowed persons to play in his house with painted cards and dice and other unlawful and forbidden games. Therefore he is ordered not to do so any more on pain of being fined 20d.

Rentals of the Hundred of Hensted.

Rents received by William Reynolds bailiff of the said Hundred.

SHOTTESHAM.

From the tenant of the land called Ralph de Hoo and from the Chamberalin of Bury (de Camerario de buri).....xviii d.

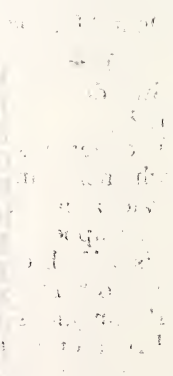
From Robert Myngey..... v d.

From John Coppying .....iii d.

No Petingale. There was a spot called Auryngale, apparently not far from Shottesham.

SHOTESHAM IN 1327. L.S. 149/7.

Edward de Bford	Thos Seman	Ad Ordrych
John de Shotesham	Jn Lomb	Jn Copplane
Peter faber	Wm. de Loand	Avel quiterlin
Geoffrey souter	John Gerard	Geoffrey Nodde
Roger soater	Wm. le Henker	John Huy
Roger Schene	Jon de linewesse	Thomas Golding
John de Caldwell	Wm Atteker	Wm Bakon
Thomas Gardener	Robt Greyne	Ric Carpenter
Agnes Newman	William Fichels	Ric Stelling
Walter Ide	Alice Ide	Nich de Wode
Thomas Ide	Thos. Hosiere	Steph Askene
Peter Garson	Nich Garsoun	Peter Holfe
Ric Newald	Ric Grun	John Fuller
Roger Prillot	Philip Page	Thos Hilbe
Richard le quitere	Jno Oliver	John de Musholt



Agnes Ide	Nich de Donnedale	Jn Sepelers
Stephen Coppar(?)	Wm. Donnedale	Wm Carpenter
Petronill Cisserclerck	John Koo	Simon Baltsone
Thos Cuchok	Thos Sampson	Jn Talions
Thos Carpenter	Jn Burgers	Jn le Mson
Robt Messor	Nich Sperwense	Nat Costard

TOPCROFT IN 1327. L.S. 147/7

John de Cove	Hugh Mercator	Alan Large
William Peion	(Merchard)	Wm Cayly
John de Hechil	John Blagdogg	Ric Mercator
Roger de Hoo	Richard Fet	Wm de Coveneie
William Cayle	Wm Wyolf	M Martyn
Robert Wodehard	Walter de Stralton	Thos Martyn
John Merchant	Stephen de Hillington	John de Poo
Walter de Estgate	Wm Faber (Smith)	Ralph Mercator
Roger Persoun	Roger Atterof	Edm de Hoo
Richard de Stralton	Agnes Spynk	Geoffrey Bertelot

The correspondent is evidently beginning to take the same view of the origin of the names of Pettingell, as indicated on page 599, Bardsley's Dictionary of English and Welsh Surnames, 1901: "Pettingell, Pettingle, Petingale, Pettengill. Local, of Portugal, a Portuguese Portingale, of which these are variants." His third letter is as follows:

79 Wood St.,
High Barnet, Hertfordshire,
27 May 1918.

Mr. Frank Hervey Pettingell,
Los Angeles, California,

DEAR MR. PETTINGELL:

I enclose proof that a Richard Pedyngale was living at Swardeston, Co. of Norfolk, a few miles from Shottesham in 1524, as also was a John, a Robert and two Henry Pedyngales. Pedyngale seems to have been a very rare name. I wonder whether it and therefore Pettingell may be a corruption of Portingale, a mediæval form of Portugal. This is not so unlikely as it may appear to be at first sight. A John Portyngale and Alice his wife brought an action against the Abbot of West Derham and others in Brunamthorpe in Co. Norfolk in 1327. John de Portingale is also mentioned on the Lay Subsidy Roll as living at Brunthorpe, in 1327. Whether Port is likely to have been shortened into Ped I do not know, but will try to ascertain when I hear from you. Thus there were no fewer than five Pedyngales living at Swardeston in 1524 as also one at Newton. Reckoning

women and children there were of course many more, only house holders are mentioned in these rolls.

A Richard Pettingell, was a merchant apparently in London in 1653. Presumably he was a relative of your Richard Pettingell.

NOTES.

3 Edward vi. (Jan. 28 1549-Jan. 27 1650)
Assessment of the Relief. *Topcroft.*

William Goodwyn	XXS	William Sherman	XS
Richard Warde	XVS	John Randolffe	XS
Robert Dymus	XIIS	Richard Wilton	XS
John Hacon, Sen.	XS	John Pytte	XS

Swardeston.

De Thoma Aldriche Generoso pro bonis suis	XXS	
De John Petingale pro bonis suis	XXVS	Lay Subsidy
De Thoma Tylney pro bonis suis	XS	Roll 152/383
De Anthonie Carman pro bonis suis	XS	

Shotisham.

Thomas Gravdy Esquyre	XXS	Robert Whitred	XS
John Halles	XVIS	William Goldsmyth	XS
Robt. Stannowe	XVS	Robt. Collman	XS
Edmund Thorne	XXS	John Underwood	XXS
Robert Wullmer the elder	XXXS	Robert Mayngage	XS
Robert Wullmer the yonger	XVS	Lay Sibsidy Roll	152/383

The names on Lay Sibsidy Roll 151/359 of the same reign are nearly the same and no Pettingells.

The reason for the levying of this "Relief" is given as follows in the Act of Parliament:

"Whilest we the Kinges Majesties faythful lovinge and obedient Subjects, the Lordes and Comens assembled in this present Parlyament, do consider the present state of the Worlde, what great troubles be in all Places, what Enemyes, this Realme hathe and is lyke to have, and that their malice and hatred, etc., etc. . . . and chieflie for what We of late havynge abandoned the auctoryte of the Busshope of Rome and his wycked doctryne do adhere to Chryst and his most holie worde as becomythe all Chrystyans to do that means to be no lesse in deade than they professe in name: Whylest We also consyder that his Grace and We his faythfull and obedyent Subjects be but one bodye polytyque; his Highnes the hedde and we the membres, whilst also

we consyder the practyses and pollycies of other Pryncess what great preparations they make bothe of men and also of other furnishere for the Warres. We being redie to defend our selfes and our Countrie and finallie content to leave Father, Mother, Brothern, systern, wyfes, chyldren, landes, goodes yea and this mortall lyfe also rather than We would denye Chryst and forsake his worde which is the lyvelie foor of mans sowle . . . and rather than that any forren power should do us or our Countrie any hurte or injurye having thought it good to prepare and make not onlie our persons redie for the warres, havynge a full affyaunce and parfette confydence in God, that as he alweyes hathe sent victorye to suche as professed hym and put their hole trust in hym, albeit they were but verye fewe and verye feble in mans sight in respecte of the mulhtude and force of their enemyes, so he nowe will have specyall regarde and cie to this lytle Realme, and us his poore Servantes and little flock, takynge to his charge and defence our little Sheparde till yeares and strength make him better able to bycker withe his enemyes, and that therefore he wish us and for us woll devyse to resist and subdue the force and purssance of our stoute foes. . . . We do freelie give and grant unto his most Royal Majestie a Relief to contynewe by the space of three years to be levied of every person being worthe tenne poundes in monye, marchaundyse, corne, sheep, beastes, or other goodes.

15 Henry viii. (A. D. Apr. 22, 1523—Apr. 21, 1524.)

Wee . . . commissioners apoyneted and alotted within the hunders (i. e. hundreds) of Hennestede, Humbilyard and (others) within the counte of Norfolk for the assessyng of the subside to be levyed within the same hundreds in the XVth yere of the reigne of the kyng our soveren lord that now is certyfye your highnes . . . that wee have assessed . . . all the Kinges subjects chargeable by the Acte whose names and surnames . . . hereafter particularly doth appere . . . etc.

Hundred of Humbilyarde, *Swartson.*

John Thorne in movables	viii li
John Goodwyn in movables	viii li
John Pendyngale in moveables	v li
Nicholas Tompsone in moveables	XLS
Richard Pedyngale in moveables	XLS
Margaret Kensey in moveables	iii li
Richard Harde in moveables	iii li
Richard Reede in moveables	iiii li
Thomas Spete in moveables	XXS
John Balston in wages	XXS
Roberte Pedyngale in ernynges	XXS
John Ely in ernynges	XXS

Raff Ropkyn in wages	XXS
Roberte Belward in wages	XXS
Henry Pedyngale in wages	XXS
Henry Pedyngale Jun. in wages	XXS
Robert Hobert in wages	XXS
Thomas Tylney in movables	vi li

Newton.

22 householders paying taxes of whom one was John Pedyngale in wages.....XXS

31 Henry viii. (A. D. Apr. 22 1639-April 21 1540)

The commissioners to our Sovereigne Lord King Henry the eight within the Countie of Norfolk for the taxation, levieng and collection of a Subsidie of xii pence in the pound granted to his highest by act of his high Court of Parlyamente holden at Westminster in the xxxist yere of his most noble reigne.

The Hundred of Humilyarde. *Swardeston.*

Of Thomas Aldriche gent of the same Towne	xxvis viii d	
of John Petingale of the same Towne	xiis	(Lay Subsidy
of Thomas Tylney of the same Towne	XS	Rolls 150/290)
of John Goodwyn of the same Towne	XS	

15 Henry viii. Hundred of Hennested, *Shotysham.*

66 householders paying taxes but no Pedyngale or similar name.

35 Henry viii. *Topcrofte.* (Lay Subsidy Roll No. 151/312)

No Pettingell or similar name in the list of taxpayers.

14-15 Henry viii. *Topcrofte.*

No Pettingell or similar name in Lay Subsidy Roll No. 150/281.

There is a very full account of Shottesham extending to 17 pages in length in Blomefield's History of the County of Norfolk, but it does not mention any Pettingells nor does the whole work in eleven volumes do so.

The Assessment . . . "for the necessarie defence and great affaires of the kingdom of England and Ireland" levied in 1642 on the parish of Shottisham does not mention any Pettingell.

Harleian MSS 901, contains an account of arms in the church of Shottesham, St. Marys. No Pettingells mentioned.

(To be Continued.)

THE PEERY GENEALOGY.

DATA OBTAINED BY EDWIN H. PEERY AND JOSEPH S. PEERY. ARRANGED BY MISS ANNIE LYNCH.

(Continued from page 112.)

162. LOVINIA VICTORIA PEERY[5] *(Jesse,[4] Thomas,[3] Thomas,[2] Thomas[1])* was born 11 Aug., 1848, in Burks Garden, Tazewell Co., Va. She married, 24 Sept., 1868, Henry C. Grossclose, a merchant of Ceres, Bland Co., Va., son of William and Adeline Yost Grossclose. He was born 15 Aug., 1843, in Bland Co., Va., and died 31 Mar., 1894.

Children:

i. WALTER K., b. 4 Nov., 1869; m. Carrie H. Hufford.
ii. MAY PEERY, b. 28 Jan., 1871; d. 23 June, 1881.
iii. INA A., b. 8 Apr., 1872; m. Dr. Emory Willis Peery, No. 170.
iv. JESSIE A., b. 28 Aug., 1875.
v. VIRGINIA V., b. 7 May, 1877.
vi. MARY E., b. 4 Dec., 1880.
vii. ANNIE L., b. 8 Sept., 1882.
viii. CASSIE M., b. 5 Oct., 1883.
ix. HENRY C., b. 17 May, 1892.
x. WILLIS PEERY, b. 4 Apr., 1894.

163. JOHN GREEVER PEERY[5] *(Jesse,[4] Thomas,[3] Thomas,[2] Thomas)* was born 27 Nov., 1849, in Burks Garden, Tazewell Co., Va. He married, 28 Nov., 1872, Mary J. Grossclose, daughter of William and Adeline Yost Grossclose, of Bland Co., Va. She was born 31 May, 1852. Mr. Peery resided in Burke's Garden, Tazewell Co., Va., and then moved to Tillson's Mills, Bland Co., Va. He is a farmer and lumberman.

Children:

i. WILLIAM JESSE, b. 2 Oct., 1873.
ii. ALBERTA VIRGINIA, b. 17 Feb., 1877.
iii. GEORGE BEVERLY, b. 21 May, 1879; d. 5 Jan., 1880.
iv. KATIE MAY, b. 8 Mar., 1881; d. 5 Feb., 1882.
v. ARTHUR, b. 28 Mar., 1883.
vi. ANGIE ADELINE (twin), b. 28 Mar., 1883.
vii. DAISY LEE, b. 10 Aug., 1885; d. 30 Aug., 1896.
ix. STEPHEN EDWARD, b. 4 Sept., 1887.
x. DAUGHTER, b. 30 Aug., 1891; d. same day.
xi. LUTHER MAIDEN, b. 27 Aug., 1893.

164. JAMES THOMAS PEERY[5] *(Jesse,[4] Thomas,[3] Thomas,[2] Thomas[1])* was born 16 May, 1854, in Burks Garden, Tazewell Co., Va., and died 11 Mar., 1912. He married, 31 Oct., 1878, Josie Peck, of Bluefield, Va., born 31 Mar., 1862,

and died 21 July, 1918. She was the daughter of Harvey N. and Ann Thompson Peck. Mr. Peery was a farmer and blacksmith and resided on the old family homestead in Burks Garden.

Children:

i. JAMES EMMETT, b. 25 Mar., 1880; m. 1903, Miss Hubble. Children: Edith, b. 1904; Katie, b. 1905; Urzula, b. 1907; and James, b. 1908.
ii. STEPHEN LEONARD, b. 4 July, 1882; m. 1905, Josie Schauver. Children: Virginia, b. 1907; son, b. 1909, and a daughter, b. 1910.
iii. HENRY CROCKETT, b. 5 Mar., 1886; m. 1905, Nannie Harrison. Children: James, b. 1907, and 4 others.
iv. NANNIE, b. 1900.

165. MARTIN LUTHER PEERY[5] *(Jesse,[4] Thomas,[3] Thomas,[2] Thomas[1])* was born 10 Apr., 1858, in Burks Garden, Tazewell Co., Va. He married, 12 Mar., 1879, Sarah Catherine Peery[5] (Wm.,[4] Henry,[3] Thomas,[2] Thomas[1]), born 22 Sept., 1858, in Tazewell Co., Va. He is a merchant, manufacturer and farmer, and resides in Burks Garden.

Children:

i. WILLIAM JESSE PEERY, b. 8 Jan., 1880; m. 1900, Annie Maiden Moss, b. 1880; he d. 30 June, 1916. Children: Helen, b. 1901; Moss, b. 1903; Patton, b. 1905; Catherine, b. 1907; William, b. 1909.
ii. STEPHEN PAUL, b. 8 Dec., 1882.
iii. LUTHER LITZ, b. 22 May, 1884.
iv. NELLIE ROSE, b. 13 June, 1887.
v. ROY WITTEN, b. 4 Nov., 1890.
vi. CHARLES CLARENCE, b. 10 Nov., 1893.
vii. HELEN.
viii. SON, who died young.
ix. SALLIE ANN, d. young.
x. LETTIE MAY, b. 2 Sept., 1899.

166. HENRY EDWARD PEERY[5] *(Jesse,[4] Thomas,[3] Thomas,[2] Thomas[1])* was born 21 Sept., 1867, in Tazewell Co., Va. He married, 3 May, 1891, Jennie Grossclose, daughter of Henry and Mary Wall Grossclose, of Ceres, Bland Co., Va. She died 12 July, 1898. He married (2), Katie Buchanan, and (3), Lillian Howell.

Children of first wife:

i. HENRY FRANKLIN, b. 3 Apr., 1893.
ii. MARY RUTH, b. 10 Feb., 1894.

167. ALBION EUGENE PEERY[5] *(Stephen,[4] Thomas,[3] Thomas,[2] Thomas[1])* was born 13 Oct, 1857 in Burks Garden, Tazewell Co., Va. He married, 21 Dec., 1887, Maggie

Foglesong of Bland Co., Va., daughter of Elias and Sophia Peery Foglesong. (Thomas,[3] Thomas,[2] Thomas[1]) She was born, 12 Apr., 1866. Mr. Peery is a farmer and resides on the Peery Homestead, 16 miles from Tazewell Court House.

Children:

i. Elizabeth Nellie, b. 3 May, 1889.
ii. Clarence Eugene, b. 25 July, 1891.
iii. George Henry, b. 31 May, 1895.
iv. Mildred, b. 21 Feb., 1898.
v. Andrew Edwin, b 16 June, 1902.
vi. Stephen Alfred, b. 11 Apr., 1905.
vii. Anna Margaret, b. 20 July, 1907.

168. Dr. Thomas Edward Peery[5] *(Archibald,[4] Thomas,[3] Thomas,[2] Thomas,[1])* was born, 1 Nov., 1873, in Tazewell Co., Va. He married Mildred Fulcher of Staunton, Va.

Children:

i. Mildred, b. 1903.
ii. Elizabeth, b. 1904.
iii. Virginia, b. 1905.

169. George Campbell Peery[5] *(James,[4] Thomas,[3] Thomas,[2] Thomas,[1])* was born, 28 Oct., 1873 in Cedar Bluffs Tazewell, Va. He married Minnie Gillespie of Tazewell, Va., daughter of Albert P. and Nannie L. (Higginbotham) Gillespie. She was born Aug., 1882. Mr. Peery is a lawyer and resides at Tazewell, Va. (1915.).

Children:

i. Albert Gillespie, b. 25 Sept., 1908.
ii. George Campbell, b. 27 Mar., 1910.

170. Dr. Emory Willis Peery[5] *(Thomas,[4] Thomas,[3] Thomas,[2] Thomas[1])* was born, 1 Sept., 1866, in Tazewell Co., Va. He married, 27 Apr., 1893, Ina A. Groseclose, daughter of Henry C. and Lovinia V. Peery (162) of Bland Co., Va. She was born, 8 Apr., 1872. They reside at Rural Retreat, Wythe Co., Va.

Children:

i. Henrietta May, b. 2 Feb., 1894.
ii. Clara Virginia, b. 9 July, 1896.
iii. Elizabeth.
iv. Son.

171. Rev. Rufus Benton Peery[5] *(Thomas,[4] Thomas,[3] Thomas,[2] Thomas[1])* was born, 9 Apr., 1868, in Burks Garden, Tazewell Co., Va. He married, 21 Aug., 1895, Letitia Rich of Wytheville, Va., born 29 Mar., 1873. She is

daughter of William W. and Mary E. Cassell Rich. Rev. Dr. Peery is a Lutheran minister and was a missionary to Japan. He is author of "The Gist of Japan", and "Lutherans in Japan." He resided [1915] at Atchison, Kansas, and was president of a college at that place.

Children:

i. Harold Rich, b. 9 July, 1896.
ii. Thomas Benton, b. 2 Feb., 1898.
iii. Rob Roy, b. 6 Jan., 1900.
iv. Paul Denver, b. 9 Aug., 1906.
v. William Wallace, b. 11 Oct., 1910.
vi. Donald Lee, b. 24 Aug., 1914.

172. Harvey George Peery[5] *(James,[4] Harvey,[3] Thomas,[2] Thomas,[1])* was born, 2 Sep., 1867, in Tazewell Co., Va., and died, 5 Nov., 1915. He married Claire Fudge, daughter of C. A. and Elizabeth St. Clair Fudge. Mr. Peery was a merchant of North Tazewell, Va.

Children:

i. Charles Fudge, b. 9 Sept., 1891.
ii. Elizabeth Rose, b. 18 Nov., 1893.
iii. Garland, b. May, 1895.

172a John Brown Peery[5] *(Joseph S.[4] Harvey,[3] Thomas,[2] Thomas[1])* was born, 4 Jan., 1872, married, 17 Sept., 1895, to Minnie Proffitt, daughter of Joseph and Mary Via Proffitt. She was born, 10 Dec., 1873. He resided (1916) at Emmerton, Hosford Co., Maryland; occupation, real estate agent and farmer.

Children:

i. Mary Vernon, b. 26 Aug., 1896.
ii. Joseph Proffitt, b. 10 Oct., 1898.
iii. Kathrine, b. 8 Sept., 1904.
iv. John, b. 12 Jan., 1907.

173. Robert William Peery[5] *(Joseph Stras,[4] Harvey George,[3] Thomas,[2] Thomas,[1])* was born, 2 Aug., 1884, in Va. He married Dorothy Parker, who was born, 25 May, 1885, in Knoxville, Tenn., daughter of D. P. and Fanny Beasley Parker. Resides at Knoxville, Tenn. [1915]

Children:

i. Robert William, b. 3 Jan., 1911; d. same day.
ii. Francis Elizabeth, b. 6 Sept, 1914.

174. Charles Tiffany Peery[5] *(Harvey George,[4] Harvey G.,[3] Thomas,[2] Thomas[1])* was born, 16 June, 1866. He mar-

ried, 22 Dec., 1887, Ollie Surface, daughter of George R. and Annie Shelton Surface, of Tazewell Co., Va. She was born, 3 Nov., 1870 in Giles Co., Va. He is a farmer and resides in Tazewell, Va.

Children:

i. BANE, b. 12 Oct., 1888.
ii. COSBIE ANITA, b. 2 Feb., 1890; m. 1 June, 1916, Henry Kiser.
iii. RAYMOND, b. 9 July, 1892.
iv. IRENE, b. 25 Sept., 1894.

175. THOMAS EDWARD PEERY[5] *(James M.,[4] Thomas,[3] George,[2] Thomas[1])* was born, 1 Jan., 1838, in Tazewell Co., Va. He married, 3 Apr., 1872, Rebecca Ann Lloyd, daughter of Absalom and Elizabeth Wills Lloyd of Lee Co., Va. She was born, 13 Feb., 1843, and died, 11 Nov., 1887, in Gentry Co., Mo.

Children:

i. CHARLES LLOYD, b. 30 Mar., 1873; m. 17 May, 1904, Jennie Edwards. Children, born in Kansas City, Mo.: Thomas, Edward, b. 5 June, 1905; Benjamin Fielding, b. 26 Feb., 1907; Mary Rebecca, b. 10 May, 1909; Augustus Lloyd, b. 3 June, 1914.
ii. GENEVRA ELIZABETH, b. 20 Oct., 1875.
iii. BENJAMIN LOGAN, b. 12 Sept., 1877.
iv. EDWARD THOMAS, b. 25 Aug., 1881.
v. PHILIP CHAUNCEY, b. 27 Oct., 1883.
vi. JAMES GORDON, b. 25 Aug., 1886; d. 14 May, 1888.

176. LYMAN HALL PEERY[5] *(Gordon C.,[4] Joseph D.,[3] George,[2] Thomas[1])* was born, 26 Jan., 1850. He married Mary E. Harding, born, 1848, in Calloway Co., Mo. Mr. Peery last resided in Portland, Oregon.

Children:

i. EDITH, b. 2 Aug., 1881; m. (1) Robert Gordon Ellsworth, (2) Morrison. Children by 1st husband: Richard Raymond, b. 2 June, 1898; Robert Gordon, b. 3 Nov., 1904; Ethel Elizabeth, b. 1 Mar., 1907. Her 1st husband died about 1908. Children: by 2nd husband: John Peery, b. 30 Nov., 1910; Ruth Lucille, b. 1 Aug., 1913.
ii. LUTHER HARDING, b. 14 Oct., 1884.
214. iii. EARL ALBERT, b. July, 1886.

177. THOMAS A. PEERY[5] *(William H.,[4] Joseph D.,[3] George,[2] Thomas[1])* was born, 10 Nov., 1860. He married, 17 Aug., 1885, Malinda J. Gooch.

Children:

i. TEANNIE E., b. 5 June, 1886.
ii. ELIZA J., b. 2 Feb., 1890.
iii. WILLIAM N., b. 4 Oct., 1895.

178. Eliza Virginia Carnes[5] *(Ann C. W. Peery,[4] Robert,[3] William,[2] Thomas[1])* was born, 28 Nov., 1841, in Mo., and died, 27 July, 1907. She married Peter Glen Fulkerson, who was born, May, 1833, in Lee Co., Va. Last resided 10 miles Northwest of Trenton, Mo. Mr. Fulkerson was a successful farmer and stock raiser.

Children:

i. William Dow, b. 22 Aug., 1862, near Trenton, Mo.; m. (1) Ina F. Johnson; (2) Sarah E. Weldon. Child, 2nd wife: George Smith.
ii. Walter Peery, b. 9 Oct., 1864; m. Sarah M. Harper, b. 1870. Children: Lucille, b. 1 Jan., 1895; and Walter.
iii. Thomas Franklin, b. 31 Oct., 1868; m. Mary Millbank. Child: Charles Emmett.
iv. Emmett Glenn, b. 14 Dec., 1871; m. Margaret Louisa Peery (No. 199).
v. Henry Carter, b. 5 Oct., 1875; m. Ida Shoemaker, b. 1882, in Perrin, Clinton, Mo. Children: John, Emmett and Ernest.
vi. Annie Eliza, b. 15 Nov., 1877; m. Dr. Marshall A. Smith of Gallatin, Mo. Child: Marshall.

179. Robert Peery Carnes[5] *(Ann C. Wynn Peery,[4] Robert,[3] William,[2] Thomas[1])* was born, 28 Mar., 1844, d. 18 Sept. 1874, in Grundy Co., Mo. He married Elizabeth Ann Norris, daughter of Jewett Norris and Sarah Evans Peery. She was born 24 Nov., 1843, d. in 1909.

Children:

i. Norris.
ii. James T.; d. 1893.
iii. Robert.
iv. Rebecca J., m. Edward McLean.

180. James Buren Carnes[5] *(Ann C. W. Peery,[4] Robert,[3] William,[2] Thomas[1])* was born, 4 Dec., 1846, d. 24 Apr., 1908, in Mo. He married Laura A. Austin. b. March, 1852, daughter of James and Susan (Collier) Austin.

Children:

i. Annie, b. Jan., 1876; m. Claude E. Range. Child: Elizabeth Josephine.
ii. James Thomas, b. Apr., 1878.
iii. Elizabeth Harber.
iv. Son, d. in infancy.
v. Jewett Norris, b. 1887; d. Oct., 1912; m. 1912, Leora Smith. Child: Robert Kenneth.
vi. Austin Kenneth.
vii. George Smith.

181. Hugh Smiley Carnes[5] *(Ann C. W. Peery,[4] Robert,[3] William,[2] Thomas[1])* was born, 15 July, 1850, in Mo. He

married Laura Belle Johnson, b. 19 Sept. 1852, in Barry, Ill., daughter of Galbreth and Elizabeth (Duey) Johnson of Grundy Co., Mo. Family resides (1918) in Los. Angeles, Cal. Mr. Carnes was Grand Master of the I. O. O. F. of Missouri from May, 1895 to May, 1896, and represented the state in the sovereign Grand Lodge in 1896 and 1897. He was Treasurer of Grundy Co., Mo., 1874 to 1876, and Recorder of same county from 1887 to 1903. He was cashier of the First National Bank of Trenton, Mo., to Jan. 18, 1876.

Children:

i. NELLIE GALBRETH, b. 5 May, 1878; m. in Denver, Colo., 28 June, 1905, to Edward F. Kercher. Child: Mary Carnes, b. 24 Aug., 1912.
ii. GLEN FULKERSON, b. 9 Sept., 1882; d. 7 Jan., 1904.
iii. MARGARET ROSE, b. 8 Jan., 1888.

183. SAMUEL FORKNER PEERY[5] *(William,[4] George,[3] William,[2] Thomas[1])* was born, 4 Nov., 1845, in Mo., and died, 30 July, 1916. He married Pauline Garvin, who was born, Mar., 1847. She was the daughter of Martin B., and Jael K. Harris Garvin.

Children:

i. LUCY KAVANAUGH, b. July, 1881.
ii. NARCISSA PAULINE (GRACE), b. 29 July, 1885; m. Roy T. Forbis. They have one child: Harold Nealy, b. 1 Jan., 1909.
iii. RUBY LINN, b 25 Dec., 1887.

184. JUNIUS WOODSON PEERY[5] *(William,[4] George,[3] William,[2] Thomas,[1])* was born, 28 June, 1855. He married, 9 Apr., 1890, Leora Trent, and resides in Albany, Mo. Mr. Peery is a lawyer and has an extensive practice extending over the northwestern part of the state.

Child:

i. LOUISE TRENT, b. 28 Mar., 1891.

185. HORACE JEWETT PEERY[5] *(Archibald,[4] George,[3] William,[2] Thomas[1])* was born, 12 Aug., 1852, in Grundy Co., Mo., and died, 19 Apr., 1910, at Albany, Mo. He married, 22 June, 1887, Lucy Viola Williams. Mr. Peery was county clerk of Gentry county, Missouri, and resided at Albany in said County.

Children:

i. LENORE BENNET, b. 1 Oct., 1891.

ii. WILMA KIRK, b. 14 Feb., 1893; m. Gilbert Garvin, son of Will O. and Vad Riggs Garvin.
iii. HORACE JEWETT, b. 20 Feb., 1901; d. 8 June, 1902.
iv. TRUSTEN ERASTUS, b. 12 Apr., 1904.

186. NASH ANDRAL PEERY[5] *(Archibald,[4] George,[3] William,[2] Thomas,[1])* was born, 15 Dec., 1855, in Grundy Co., Mo. He married, 10 Nov., 1887, Nettie Adell McIntosh, daughter of William W. and Delana Adel Abbott McIntosh. She was born, 28 Apr., 1865, and died, 1906. Mr. Peery was a lawyer and resided at Portland, Oregon.

Children:

i. ARCHIBALD F., b. 5 Aug., 1888; m. Mona Fritz.
ii. WALLACE, b. 23 Oct., 1890.
iii. HELEN MARY (NELLIE), b. 30 Nov., 1892.
iv. THOMAS LEAVER, b. 19 Jan., 1896.

187. TRUSTEN POLK PEERY[5] *(Archibald,[4] George,[3] William,[2] Thomas[1])* was born, 19 Dec., 1857, in Grundy Co., Mo. He married, 9 May, 1888, Lura Belle Peery (George,[4] Archibald,[3] John,[2] James[1]). She was born, 4 Dec., 1863, in Grundy Co., Mo. They reside in Yuba City, Sutter Co., California. Mr. Peery is a physician and surgeon and has an extensive country practice.

Child:

i. GEORGE THOMPSON, b. 7 Dec., 1905.

188. JOHN THOMPSON PEERY[5] *(Archibald,[4] George,[3] William,[2] Thomas[1])* was born, 11 Sept., 1867, near Edinburgh Grundy Co., Mo. He married, 28 Sept., 1897, Mary Margaret Stapp. (Mary J. Peery,[5] William F.,[4] Thomas,[3] James,[2] Thomas[1]) She was born, 19 Jan., 1869, in Clay Co., Mo. Mr. Peery is a farmer and resides on his father's old place a short distance East of Edinburg, Mo. He served one term in the Missouri State Legislature.

Children:

i. ARCHIBALD THOMPSON, b. 11 July, 1898.
ii. VIRGINIA, b. 17 July, 1903.

189. WALTER NIELL PEERY[5] *(William N.,[4] Evans,[3] William,[2] Thomas[1])* was born, 28 Nov., 1853, and married, 19 Aug., 1879, Alice Rosannah Mitchell, daughter of Willis B., and Rebecca McCammon Mitchell. She was born, 3 Feb., 1857. He is a lawyer and farmer and lives in Grubbtown, Grundy Co., Mo.

Children:

i. Catherine Rebecca, b. 28 May, 1880; d. 10 Feb., 1884.
ii. Alice Neill, b. 4 Feb., 1882.
iii. Daughter, b. 10 Feb., 1884; d. same day.
iv. Willie Vest, b. 17 Apr., 1885.
v. Thompson McCammon, b. 3 Feb., 1887; d. 28 Mar., 1887.
vi. Walter Porter, b. 3 Mar., 1888.
vii. William Homer, b. 2 Sept., 1890.
viii. Flora Amelia, b. 26 June, 1892.
ix. Son, b. 28 Nov., 1894; d. 7 Dec., 1894.

190. Robert L. Peery[5] *(William M.,[4] Evans,[3] William,[2] Thomas[1])* was born, 20 Aug., 1860, and married, 7 Mar., 1890, Malissa Elvia Arney, daughter of J. C. and Louisa V. Raker Arney. She was born, 22 Oct., 1872.

Children:

i. Basheba Ellen, b. 10 Oct., 1891.
ii. Bertha Alice, b. 24 Mar., 1893.
iii. Annie Elizabeth, b. 24 Dec., 1894.

(To be continued.)

GENEALOGICAL CONVENTIONS

Elder Nephi Anderson, of the Genealogical Society of Utah, paid a visit to the Canadian Stakes, Alberta and Taylor, during August last, and had some well attended meetings with the good people of Canada. The regular instructions on the gathering, compiling and recording of genealogical information was given in seven Wards as follows: Cardston, Aug. 5-6; Mountain View, 8; Raymond, 12-13; Magrath 14-15; Burdett, 16-17; Taber, 18-19; Lethbridge, 21. The stake and ward authorities gave their hearty support to these conventions by their good words and attendance. The Representatives of the Society, Mrs. Annie D. Snow, of Alberta and Walter Ackroyd of Taylor, worked earnestly for the success of the conventions.

NUMBER OF ENGLISH SURNAMES.

If English surnames are remarkable for their variety, they are no less so for their number. How great the latter may be it would be a hopeless task to attempt to ascertain. It is sufficient to say with the Rev. Mark Noble that "it is almost beyond belief." A friend of that gentleman "amused himself with collecting all such as began with the letter A: they amounted to over one thousand five hundred. It is well known that some letters of the alphabet are initials to more surnames than A. Allowing for others which are not so many, the whole number will be between thirty and forty thousand." *Selected.*

THE HEIR AND RELATIONSHIP.

THE HEIR.

For the purpose of more clearly identifying each individual for whom temple work is done, it is required that there be placed in some prominent place in the record, usually on a line at the top of each page, a name from which relationship is established to each name in the record. This name is an individual who is called "the *heir*." As a rule this heir is the eldest male representative of the family in the Church who began the work for his dead. This name once placed in the record as the heir, should not be changed. It should remain, even after the individual dies, for it should be remembered that this name is used in our temple book largely for the purpose of having a certain definite individual, or a fixed point, in the record, from which to establish a relationship to all other names in the record. It will readily be seen that if this individual called the heir be changed, the central "point" is disturbed, and the relationships are thrown out of order. It is therefore strongly advised that when once the heir in a record is established, that he be retained for all future time. This retaining of one name as the heir, "at whose instance the temple work is done" is also of value to the recorders in the temples, for then all the work of a certain family may be indexed under the one head, that of "the heir."

In the event that there is no male representative of a family in the Church, it becomes the duty of the eldest female representative to have temple work done for her kindred dead; and her name should be entered in the record as the heir, or the individual at whose instance such work is done, and her name should continue even after her death. If this female representative of a family has a son (he should be old enough—14 or 16—and should be worthy) this son may be the heir to his mother's work, and his name may be so placed in the record of her family.

RELATIONSHIP.

Those who do temple work, or get it done, should be careful to designate the relationship of the heir to each one of the dead. Near relationships are, of course, easily determined. It is when the pedigree extends back to a number of generations, and when there are a number of uncles, aunts, and cousins—branches from the main line—that the task becomes more difficult. Remember that you, who are doing the work and keeping the record, may not be the heir; the heir may be your father, grandfather, uncle, or others. A clear distinction should be made between blood kindred and those to whom they are married; the latter are known as relatives-in-law, thus a man is nephew-in-law to his uncle's wife, cousin-in-law to his cousin's wife, etc. If the dead are known

to be blood relations, but the degree of relationship cannot be stated, the word *Relative* is to be given. When there is no family connection, the word *Friend* should be used. The relatives, or friends of a wife should be listed separately from those of her husband, and the work for her kindred should be at the instance of her eldest brother, if he is a member of the Church, or of her eldest son. The following table is given to aid in determining relationships, which, it must not be forgotten, must be established *from* the heir *to* each individual in the record. In this relationship table, the *heir* is a male. In case the *heir* is a female, the equivalent female terms should be used, such as granddaughter, niece, aunt, etc.:

RELATIONSHIP TABLE.

The parents of the *heir's* father or mother are his grandfather or his grandfather: therefore, he is grandson to them.

The parents of the *heir's* grandfather or grandmother are his great-grandfather and great-grandmother; therefore he is great-grandson to them.

The parents of the *heir's* great grand father or great grand mother are his 2nd great grand father or 2nd great grand mother: therefore, he is 2nd great grand son to them, etc.

The children of the *heir's* brothers or sisters are his nephews or nieces: therefore, he is uncle to them.

The children of the *heir's* nephews or nieces are his grand nephews or nieces: therefore, he is grand uncle to them.

The children of the *heir's* grand nephews or grand nieces are his great grand nephews or great grand nieces: therefore, he is great grand uncle to them.

The children of the *heir's* great grand nephews or great grand nieces are his 2nd great grand nephews or 2nd great grand nieces: therefore, he is 2nd great grand uncle to them, etc.

The *heir's* father's brother or sister is his uncle or aunt: therefore, he is nephew to them.

The *heir's* grandfather's brother or sister is his grand uncle or grand aunt: therefore, he is grand nephew to them.

The *heir's* great grand father's brother or sister is his great grand uncle or great grand aunt: therefore, he is great grand nephew to them.

The *heir's* 2nd great grand father's brother or sister is his 2nd great grand uncle or aunt: therefore, he is 2nd great grand nephew to them, etc.

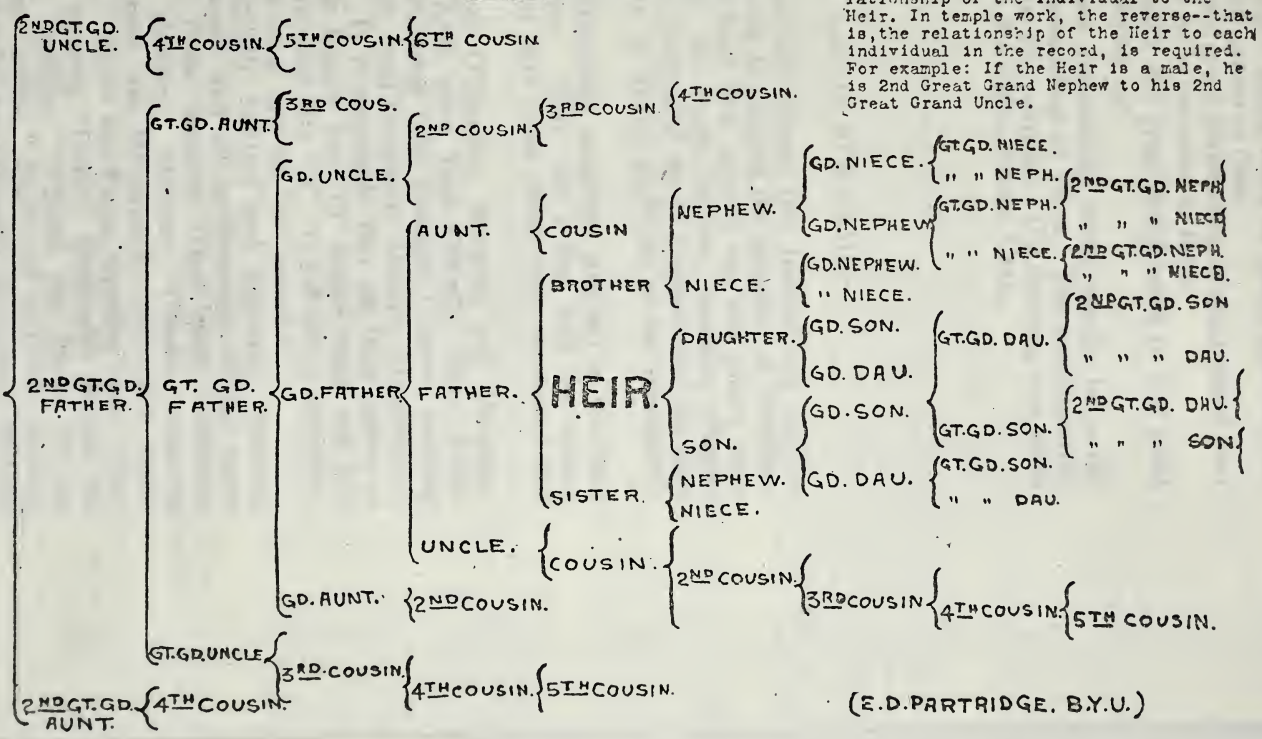
The children of the *heir's* uncle or aunt are his cousins: he is also cousin to them.

The children of the *heir's* (1st) cousins are his 2nd cousins: and he is 2nd cousin to them.

The children of the *heir's* 2nd cousin are his 3rd cousins: and he is 3rd cousin to them, etc.

RELATIONSHIP KEY.

EXPLANATION- This chart gives the relationship of the individual to the Heir. In temple work, the reverse--that is, the relationship of the Heir to each individual in the record, is required. For example: If the Heir is a male, he is 2nd Great Grand Nephew to his 2nd Great Grand Uncle.



(E.D. PARTRIDGE. B.Y.U.)

The children of the *heir's* grand uncle or grand aunt are his 2nd cousins: and he is 2nd cousin to them.

The children of the *heir's* great grand uncle or great grand aunt are his 3rd cousins: and he is the same to them.

The children of the *heir's* 2nd great grand uncle or 2nd great grand aunt are his 4th cousins, etc.

A visualization of these relationship terms usually helps the student to a better understanding of them. The accompanying key is therefore given for this purpose. The drawing was made and contributed by E. D. Partridge, Provo, Utah.

FIRST LEGAL SURNAMES.

The fact is not generally known that Ireland was the first country in modern Europe to enforce the adoption of surnames by law. The act prescribing their general use was passed more than 100 years before the Anglo-Norman invasion, whereas surnames did not come into general use in England until the days of Queen Elizabeth, nor in Wales until late in the seventeenth century.

There are some interesting meanings attached to the most common of Irish names. Here are a few, with the curious changes of spelling that have come about since the names first originated:

Murphy came from O'Murphy, Morphey and Morphew, meaning "superior;" Kelly came from O'Kelly, Kiely, Keely, meaning "for war;" O'Connor from Connors, Conerty, meaning "helper," and Daugherty from Dougherty, Doherty, Daughhaday, meaning "destroyer." It is noticeable that all Irish names at the first stage of their history had "O" before them, the first change consisting of dropping that "O." It will not be necessary, therefore, to repeat the name with the "O" before it.

Sullivan was originally Sillifant and Sullivant, meaning "quicksighted;" O'Donnell and all combinations of that name were Donald, Daniel, Dona, meaning "Dark chief;" Moloney was O'Mullowney, Melowny, Meloney, Ullaney, meaning "thoughtful;" McMormick was McCormack, McCormick, meaning "son of the crowd;" Flynn was Flann, meaning "red;" Flannigan was Finnegen, meaning "Druid;" Boyle was Boylan, Boland, Bolin meaning "benight;" O'Brian was Bryan, Bryant, Brines, Byron, meaning "author;" Brady and McBrady, meaning "ship captain," and Macauley was O'Cawley, McGawley, McAuly, McAuliff, Cawley, meaning "echo" or literally "son of the rock."

SOME BURDENSOME NAMES.

The most burdensome name ever bestowed on a child was that given by Arthur Pepper, a laundryman of West Derby, Liverpool, to his daughter, born in December, 1862. It comprised one name for each letter of the alphabet, and was certainly ingenius in its way, running: Anna Bertha Cecelia Diana Emily Fanny Gertrude Hypatia Inez Jane Kate Louise Maud Nora Ophelia Quince Rebecca Starkey, Uylsis Venus Winifred Xenophon Yetty Zeno. P was provided in the surname, Pepper.

Hundreds of examples of this poor form of parental wit occur in the entries for the past few years. Noah's Ark Smith, Sardine Box, Jolly Death, Judas Iscariot Brown, One-too-Many Johnson, Not-Wanted Smith, Bovril Simpson, Merry Christmas Figgett, Odious Heaton, Anno Domini Davis are the names of children probably living who will have to bear them through life, unless they wash themselves clean with subterfuge. How can such children observe the fifth commandment?

There was for a long time a curiosity in nomenclature on the Australian pension list. His name was "Through-much-tribulation-we-enter-the-Kingdom-of-Heaven Smith." The officials of the pension department very pardonably abbreviated him into "Tribby Smith." Has any diligent student of our pension list discovered anything that caps this?

It is not surprising that the names of Dickens' characters—odd though they are—should be found in real life, for it was from life that many of them were taken. Some, as we know, were copied from the names over shop doors, etc., but this was not the novelist's only source of selection. Among his papers John Forster found carefully-drawn-up lists of names, with the source from which he obtained them, and the longest lists were those drawn from the "Privy Council Education Lists." Some of the names thus noted are too extravagant for anything but reality—Jolly Stick, Bill Marigold, George Muzzle, William Why, Robert Gospel, Robin Scrubbam, Sarah Goldsacks, Catherine Two, Sophia Doomsday, Rosetta Dust, Sally Gimlet!

For quaint surnames one should search the records of Northumberland. Mr. A. G. Bradley has made a collection of some of these Northumbrian patronymics. He is writing of the times of some of the border raids, and there was a Robert Unthank in those days. Among others, too, we find the name of Adam Aydrunken, who "upset his boat in the Tyne, and accidentally drowned his wife, Beatrice." "Cecelia the wife of John Unkuthman (Uncouthman), cut her throat with a razor." The incident requires no explanation. "Another unfortunate person figures as Adam-with-the-nose."—Tit-Bits.

BOOK REVIEWS

Collamer.—Genealogy of the Descendants of Anthony Collamer of Scituate, Mass. 8 vo. Cloth pp. 198, price $2.10.

This genealogy was mostly compiled by Charles Hatch, but who died before its completion. The work was finished by his cousin, Miss Adeline Collamore Young, of North Pembroke, Mass. The book is well arranged and printed. The illustrations, charts, and index add materially to its value. In these days of high prices, the price of the book is worthy of note.

Jepson.—A History and Genealogy of the Descendants of John Jepson, of England and Boston, Mass., through his son John's two sons, William and Micab, 1610-1917. By Norton W. Jipson, M. D. 4310 Indiana Ave., Chicago, Ill., Octavo, buckram, pp. 106, illustrated and indexed.

What has become to be called the Standard System of arranging genealogical information in pedigree form, is the one used in this book which makes it easy to understand. For the sake of uniformity, it would be well if all genealogist would adopt this system. The Introduction and Index, together with the genealogy proper, make the book especially satisfactory.

Tichenor.—A partial history of the Tichenor family in America, descendants of Martin Tichenor of Connecticut and New Jersey, and a complete genealogy of the branch of the family decending from Isaac Tichenor, of Ohio, spelling the name, Teachenor; with some references to the probable Collateral lineage descended from William Ticknor of Mass. Paper, 32 pages, compiled by Richard B. Teachenor, 3230 Woodland Ave., Kansas City, Mo. This "partial history" shows much care in research and arrangement. It has a complete index.

Trumbull.—Maternal Ancestry of Frank Trumbull, and his brothers Robert Morris Wilton and Charles Julius Trumbull, and his sister Mary Trumbull Vaughn; also the ancestry of John Lilburn Thomas, of Washington D. C., and of all other decendants of James Wilton Thomas, by John L. Thomas; paper, 30 pages. Address Frank Trumbull, 61 Broadway, New York City.

Thomas.—Descendants of James Wilton Thomas, and Eliza Ann Johnson; also the biography of John Lilburn Thomas; also containing an account of the migration of Thomas and Johnson families and others in Missouri; paper 13 pages: Revision of Feb. 18, 1918. Address: Frank Trumbull, 61 Broadway, New York City.

CATALOGUE OF FAMILY HISTORIES

In the Library of the Genealogical Society of Utah.

(Continued from page 144)

Note: These books are not for sale but for the use of members of the Society.

Gale—Gale family in England and United States. By Geo. Gale.....Leith & Gale: Galesville, Wis., 1866.

Gale—Notes from Memoirs of Gale Family. (See Sussex, Eng., Archaeological Collections, Vol. 12, p. 45.)

Gamble—The Gamble Family.

Garfield—(See Genealogies and History of Watertown, Vol. 1, p. 231.)

Gardner—(See Family Histories, Collection 4.)

Gardner—(Bound in "Gardner, Forster," etc.)

Gardiner—(Found in Contributions, Bio. Gen. & Hist. By E. W. Peirce).....David Clapp & Son: Boston, 1874.

Garr—Genealogy of the descendants of John Gar, more particularly of his son Andreas Gar, who came from Bavaria to America in 1732. By John W. Garr and John C. Garr..... Cincinnati, O., 1894.

Garret—History of Welcome Garrett and descendants. By Sam. B. Garrett.....Muncie, Ind., 1909.

Gass—(See Hughs Family and Connections, p. 124.)

Gates—Silas Gates of Stow, Mass., and his son Paul of Ashby, Mass. By Julius K. & Sam. P. Gates.....T. R. Marvin & Son: Boston, Mass., 1907.

Gates—Stephen Gates of Hingham and Lancaster, Mass., and his descendants. By C. O. Gates.....Willis, McDonald & Co.: New York, 1898.

Geil—History of Descendants of J. Conrad Geil and his son Jacob Geil, etc. By Jos. H. Wenger.....Pub. at Elgin, Ill., 1914.

Gendron—(See Historic Families of S. Carolina.)

Gerould—Genealogy of Gemaliel, son of Dr. Jacques Gerould of Languedor, France.....Enterprise Press: Bristol, N. H., 1885.

Gesner—Gesner Family of New York and Novia Scotia. (See "Family History," Collection 2.)

Gibson—John Gibson of Cambridge, Mass., and his descendants, 1634-1899. By Mehitable C. C. Wilson.....McGill & Wallace: Washintgon, 1900.

Gilbert—(See "Family Histories," Collection 1.)

Gilbert—Of Winsor, Conn., and Ipswitch, Mass. (See Ancestors.)

Gildersleeves—Of Conn., and descendants of Phillip Gildersleeves. By Willard H. Gildersleeve.....Journal Pub. Co.: Merriden, Conn., 1914.

Giles—History of the family (Mass.) The Giles Memorial. By John A. Vinton.....Henry W. Dutton & Son: Boston, 1864.

Gillingham—Descendants of Yeamans Gillingham. By Harrold E. Gillingham.....Philadelphia, 1901.

Gillson—Also Jillson. By David Jillson.....E. L. Freeman & Co.: Central Falls, 1876.

Gilmers—Gilmers in America. By John Gilmer Speed..... New York, 1897.

Gimm—History and Genealogy. By Mrs. Ralph E. Johnson .....Gillespie & Phillips: Lincoln, 1909.

Glassell—Family of Scotland and Virginia. ("Virginia Genealogies," p. 1.).....Wilkes-Barre: Penn., 1891.

Gleason—Genealogy of the descendants of Thos. Gleason of Watertown, Mass., 1607-1909. By John Barber White..... Nichols Print: Haverhill, Mass., 1909.

Glover—Memorials and Genealogies of John Glover, of Dorchester. Sketches of Glovers in N. J., Va., and other places. By Anna Glover.....David Clapp & Son: Boston, 1867.

Goddard—Genealogy of the Descendants of Edward Goddard. By Wm. A. Goddard. (See American Records).....M. Spooner: Worcester, 1833.

Goddard—(See Genealogies and History of Watertown, Vol. 1, p. 237.)

Godfrey—Family Gen., Bio. and Hist. By E. W. Peirce..... Clapp & Son: Boston, 1874.

Goodrich—Goodrich Family in America. By L. W. Case .....Fergus Print, Co.: Chicago, 1889.

Goodrich—Wm. Goodrich, one of the first settlers of Wethersford, Conn. Genealogical Notes: Goodwin.....F. A. Brown: Hartford, 1856.

Goodwin—Family of N. England. Genealogical Notes: Goodwin, pp. 7-15.....F. A. Brown: Hartford, 1856.

Goodrich—(See Family Collections 1.)

Goss—(See "Genealogies of Clark, Park," etc.)

Gove—(See "Our Family Ancestors.") By Potts.

Gove—(See "Genealogies and History of Watertown," Vol. 1, p. 257.)

Gould—Zaccheus, of Topsfield, Mass. By Benj. A. Gould. (See Family Histories Collection 6).....Essex Institute: Salem, 1872.

Gould—Family of Stoneham, Mass. (See Giles Memorial, p. 169.)

Grace—(See "American Family Antiquity," Vol. 1, p. 259.)

Graeff—(See "Our Family Ancestors.") By Potts.

Granger—Genealogy of Launcelot Granger of Newbury, Mass., and Suffield, Conn. By James N. Granger.....Case, Lockwood, Branard Co.: Hartford, 1893.

Grant—Ancestry of General Grant. By Edward C. Marshall .....Sheldon & Co.: New York, 1869.

Gravenor—Pedigree (English). (See "Herald and Genealogist," Vol. 5.)

Graves—Family in America. The Family in England. Genealogy of Thos. Graves of Hatfield, Mass. By John Card Graves, Vol. 1.....Baker, Jones & Co.: Buffalo, N. Y., 1896.

Gray—Joshua Gray of Yarmouth, Mass. By Julia Edgar Thacher.....Murray & Emery Co.: Boston, 1914.

Greaves, Graves—(See "Starkies of New England.")

Greely—By Geo. H. Greeley.....Frank Wood: Boston, 1905.

Greene—(See "Hanaford Family History," p. 265.)

Greene—Descendants of Joseph Greene of Westerly, R. I., with other branches of Greene.....Joel Munsell's Sons: Albany, 1894.

Greene—The Green family and its branches from 861-1904 By Lora S. La Mance, Pineville, Mo.....Mayflower Pub. Co.: Floral Park, N. Y., 1904.

Groom—Notes on the Pedigree of Her Most Serene Highness Ann Groom, etc. By John Riddell.....London, 1878.

Groves—A history and genealogy of the Groves family in America, Descendants of Nicholas La Groves of Beverly, Mass. By Wm. T. Groves, Ann Arbor, Mich.....1915.

Grow—John Grow of Ipswich, John Groo (Grow) of Oxford, Mass. By Geo. W. Davis.....1913.

Guild—John, probably from Scotland, settled in Dedham, Mass. (See second volume in Family Histories Collection 5.)

Guild—Genealogy of John Guild, of Dedham, Mass. By Calvin Guild.....Providence Press: Providence, 1867.

Gunnison—Genealogy of Hugh Gunnison, of Boston, Mass. By Geo. W. Gunnison.....Geo. A. Foxcroft: Boston, 1880.

Gurley—Wm. Gurley, one of the first settlers of Northampton, Mass. Genealogical Notes: Goodrich.....F. A. Brown: Hartford, 1856.

Guthrie—Records of the Guthrie Family of Penn., Conn. and Va., with intermarriage. By Harriet A. and Evelin G. Dunn .....Pub. by Author: Chicago, 1898.

Guy—Copy of the last will and testament of Thomas Guy, Esq., London, Eng.

Hadley—Moses Hadley, of Hudson, N. H., also Geo. Hadley, of Ipswich, Mass. By Sam. Hadley. (See Family Histories Collection 5.)

Haeseler—(See Family Blue Book of Scuyler Co., Pa.)

Hagar—(See Genealogies and History of Watertown, Vol. 1, p. 264.)

Haight—(See Hoyt.)

Hakes—Family by Harry Hakes.....Wilkes-Barre, Pa. 1889.

Hale—(See Allied families of Kent Co. Del.)

Haley—Family of Maine and N. Hampshire. By Rev. John W. Hayley.....Courier Citizens Co. Lowell, Mass. 1900.

Hall—John, of Wallingford, Conn. (See Family Histories Collection 5.)

Hall—Lyman, of Georgia, San, H. P. Hall of Binghamton, N. Y., Nathan K. Hall, Buffalo, N. Y. By Theo. P. Hall..... Joel Munsell's Sons: Albany, 1886.

Hall—Of New England. By D. B. Hall.....Joel Munsell's Sons: Albany, 1883.

Halsey—Thomas, of Hertfordshire, England, and Southampton, L. I. with descendants. By Jacob L. & Edmund D. Halsey.....The Jerseyman Office; Morristown, N. J. 1895.

Hamlin—Hamlin Family in England and America. Genealogy of James Hamblen, of Barnstable, Mass. (See Family Histories Collection 5.)

Hamlin—History of family in America—Part One. By H. Franklin Andrews.....Geo. W. Quernsey; Exira, Iowa, 1894.

Hamilton—(See Historic Families of S. Carolina.)

Hamiltons—Of Waterborough, York Co. Maine. By Sam. King Hamilton.....Murray & Emery Co. Boston, Mass. 1912.

Harrington—(See Genealogies and History of Watertown Vol. 1 page 269. Also Vol. 2 page 778.)

Hapgood—Morse's Genealogies p. 111. By Rev. A. Morse .....H. W. Dutton & Son; Boston, 1859.

Harlow—Family, Bio. Gen. & Hist. By E. W. Peirce..... David Clapp & Son: Boston, 1874.

Harrington—(See Genealogies and History of Watertown Vol. 1 p. 272. Also Vol. 2 p. 786.)

Harris—History of James Harris of New London, Conn. and his descendants. By N. H. Morgan.....Case, Lockwood & Brainard, Hartford, 1878.

Harris—John Jr., of Pine Plains, N. Y. (See Thompson Lineage.)

Harris—Thomas Harris of Ipswich, Mass. in 1636, and some of

his descendans through seven generations. By Wm. Sam. Harris.....Barker & Bean: Nashua, N. H., 1883.

Harris—The New Jersey Branch in the United States. By Mrs. Sarah J. (Harris) Keifer.....Democrat Printing Co., Madison, Wis., 1888.

Harris—Robert, and his descendants, with notes of the Morey & Metcalf Families. By Luther M. Harris. M. D..... Henry W. Dutton & Son: Boston, 1861.

Harrison—Ancestry of Benjamin Harrison, President of the United States. Also of Wm. Henry Harrison—Notes on related families. By Chas. P. Keith.....J. B. Lippincott Co., Philadelphia, 1893.

Harrison—Waples and Allied Families. By W. N. Harrison, also Royal Ancestry of Geo. L. H. of Phila.....Philadelphia, 1910.

Harrison—Of Virginia. Descendants of Cuthbert Harrison of Ancaster, Eng. By Henry T. Harrison.....1915.

Harrison—New Jersey. (See Condit Genealogy, page 365.)

Harvey—The Harvey Book, giving the genealogy of Harvey, Nesbitt, Dixon and Jameson, by Oscar J. Harvey, Wilkesbarre, Pa.....E. B. Yordy & Co. Wilkkesbarre, Pa., 1899.

Harwood—Families, Vol. I. Andrew, from Dartmouth, Eng., living in Boston, 1643. Vol. 2 Salem, Harwood. Vol. 3 Concord—Watson H. Harwood.....Chasm Falls, ...N. Y., 1911-12.

Haskins—Family, Bio, Gen. Hist. By E. W. Peirce..... David Clapp & Son: Boston, 1874.

Haskins—History & Genealogy. (See Family Histories Collection 3.)

Hastings—(See Genealogies and History of Watertown. Vol. 1 page 285. Also Vol. 2 page 789.)

Hathaway—Descendants of Thomas Hathaway and his wife Molly Gilbert. By Chas. F. Hathaway. (Bound in with Allan Badger etc.).....Gotham Press: New York.

Hanaford—Family records of branches of Handford, Thompson, Huckins, etc. By Mary E. N. Hanaford.....Rockford, Ill., 1915.

Haven—Richard of Lynn, Mass. also sons, John, Nathaniel, Moses of Framingham. (See Family Histories Collection 4.)

Hawes—Edmund, of Yarmouth, Mass. James W. Hawes A. M.....Lyons Gen. Co: New York, 1914.

Hawley—In memorian of Aaron Hawley killed by Indians, 1832. (See Family Hist. Collection 6.).....1909.

Hawtrey—The History of family. By Florence M. Hawtrey. Two volumes.....Geo. Allen, London, 1903.

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